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SAIVA SIDDHANTAM

**AN EXPLICATION AND ASSESSMENT
BY SCHOLARS THE WORLD OVER**

VOLUME ONE

Edited by

Sekkizhaar Adi-Podi T. N. RAMACHANDRAN

Published by the fiat of His Holiness

Sri-Ia-Sri Shanmukha Desika

Gnanasambhanda Paramaachaarya Swamikal

The 26th Guru Maha Sannidhanam of

Dharmapura Adhinam

of Tirukkayilaaya Paramparai Meikanda Santhaanam

1984

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The Founder of Dharmapura Adhinam



His Holiness

Gurugnanasambhanda Paramacharya Swamigal

The 26th Guru Maha Sannidhanam
of Dharmapura Adhinam



His Holiness
Shanmukha Desika Gnanasambhanda
Parmacharya Swamigal

Guru Gnanasambhanda Desika Paramaachaarya Swamikal

During the later half of the sixteenth century, there flourished at Srivilliputtur, a celebrated town of the Pandiya Realm, a couple—Subramania Pillai and Minaakshi — of the Kaarkaatttha Vellala Clan, devoted to Lord Siva. Unto them a son was born. Wise men discerned in the child the God-touch. By his sixteenth year, the boy came by learning and wisdom, all unsought and untaught.

While yet a boy, he was taken by his parents to the shrine of Lord Chockanaatha, at Madurai. The very first dharsan of Lord Sundareswara and His Consort Minaakshi stirred him to the very depths of his soul. The all-merciful Siva then enacted one of His purposive lilas. The sojourn of the boy and his parents, was extended. The boy Gnanasambhanda spent long hours in the shrine. He was undergoing a supreme spiritual transformation. When his parents wanted to return to Srivilliputtur, the boy would not join them. All parental persuasion was of no avail. They then felt convinced that the Father of the Universe had claimed him and that he had to be left at the shrine.

Gnanasambhanda, now the ward of the Lord Himself, continued to stay on at Madurai, hailing the Lord, practically round the clock. One day when he fared forth, in the small hours, to "The Tank of The Golden Lotus" for his ablutions, he beheld on its banks holy devotees adorned with sacred ashes and rudraksha beads, perform pooja, each of them to his idol before him. He was profoundly touched by this sight and he longed for a similar beatitude.

That night Siva appeared in his dream and spake thus : "Your wish shall be fulfilled. Secure Our idol for your adoration from the north-east corner of the tank." The lad has had his mystical tremendum.

Before the first rays of the sun would empurple the orient, he rushed to the temple-tank and plunged into it. Seconds later he surfaced up with the idol vouchsafed to him by Siva. He could not contain his ecstasy. He burst into hymn and song and solemn strain. "The eyes are ravished" : Thus he melodized, hymned and concluded his first decade. He fervently prayed to Siva to establish him in Himself.

After a short spell, Siva appeared to him for a second time in his dream and bade him to proceed to Tiruvaaroor, thither to be blessed with the ritual-initiation at the hands of Kamalai Gnanaprakaasar, a spiritual preceptor par excellence. To him also the Lord appeared in somno and directed him to receive the disciple.

Tradition has it that Gnanasambhanda arrived at Tiruvaaroor on a Monday and had his first dharsan of saintly Gnanaprakaasar, seated as it were in his lotus-posture of meditation, in Siddhiswaram—the shrine of Dakshinamoorthi—, situate within the Poong - Koil of Lord Thiagaraja. Gnanasambhanda waited for the opportune moment and fell prostrate at the feet of his God-appointed guru who conferred on him Gnana-Diksha. The disciple thereupon hailed his Guru in wonarous verse, now known as Pandaara-k-Kaliturai. He also hymned the praise of his Ishta-Moorthi, in which is to-day hailed by Saivites, as Chockanaatha Venpa.

Now commenced the servitorship of Gnanasambhanda. He was his obedience to his Master's behests. One night, the meditation of the Master in Siddhswaram went beyond the usual hour. The torch-bearer slipped and tumbled. Gnanasambhanda bore the torch himself, and for his Guru to emerge from his meditation and go away. As the Guru entered his house he bade his wife to abide without, and locked himself in. The next day the Master moved into the house, he lost himself in contemplation of Siva. With a burning torch the Master stood outside. Clouds rumbled and began to pour. The day was the shower throughout the night. However, Lord Siva to perform a miracle which can be the very reverse of Gideon's. While all round, the earth was drenched, the ground on which Gnanasambhanda stood, was dry. Not a drop of rain had fallen on the spot where he stood there with a Casabiancan steadfastness.

At the pre-dawn hour, the Guru-pathai opened the door and met before her the chela standing firm, torch-in-hand and undrenched. She went into the house and told the miracle to her sage-husband. The Master understood and sensed at once the spiritual perfection of his disciple. He directed him to settle at Dharmapuram which was not far off. It was here, the Guru said, that he should propagate the great tenets of Saiva Siddhantam.

No one can ever essay to describe the pangs which Gnanasambhanda underwent, when he had to part from his Master.

The feelings of the devoted disciple, can, to an extent, be thus rendered in first person :

Not a garment that I cast off this day, but a skin shed with my own hands.

"Nor is it a thought I leave behind, but a heart made sweet
with (spiritual) hunger and thirst.

"Yet I cannot tarry longer.

.....
"A voice cannot carry the tongue and the lips
that gave it wings. Alone must it seek the ether."

Gnanasambhanda settled down at Dharmapuram. In due time, it pleased Siva to make him Guru Gnana-sambhanda Desika Paramaachaarya Swamikal. To enable mankind tread the divine way leading to Siva, our Paramachaarya composed, inter alia, Siva-Bhoga Saara and Tripadaartha Rupaathi Dasakarya Akaval.

During this time, a well-read scholar called Marai-gnana Pandaram flourished at Chidambaram. For all his scholarship, his exposition was but faulty. He preached to the world at large that Ananda (Bliss) was characteristic of Aanma (Soul). He posited that the soul too was Satchidaanantarupi, thereby implying equality between pasu (soul) and Pathi (Siva). His wide knowledge and powerful exposition drew to him numerous men. This scholar was also known as "Kan-Katti" (The Hoodwinked). Our Paramaachaarya felt that he really hoodwinked gullible men. Our Paramaachaarya mercifully refuted the fallacious theory set afloat by the misguided scholar. Thus came to be indited the classical work of our Paramaachaarya, called "Mutthi Nichchayam" which established that Aa-anda is not inherent in the soul and that the soul purified by the Lord is made a fit participant of Aananda which is Siva's own. This beatitude is indeed mutthi (Mukti).

Ripe souls seeking enlightenment were drawn to our Paramaacharya and among them mention should be made of Aananda Paravasa, Satchidananda, and Maruthur Aapath-uddharana. Our Paramaacharya appointed Aananda Paravasa as his successor to The Throne of Wisdom. However as he was for ever immersed in the beatitude of Samadhi, at the intervention of holy men, our Paramaacharya caused the mantle to fall on Satchidananda.

Inscriptional evidence has it that our Paramaacharya flourished about 420 years ago. He entered SivaSamadhi on Apra-paksha saptami, in Vaikasi. By the blessings of Lord Siva and our Paramaacharya the Holy Line of gurus, more famously known as Tirukkavilaava paramparai flourishes, as ever. Esto Perpetua. The 26th in the Holy Line is Guru Mahasarnidhanam Sri-la-Sri Shanmukha Deika Gnanasambhanda Paramaacharya Swamikal.

Benedictory Message

Of His Holiness Sri-la-Sri Shanmukha Desika Gnana Sambhanda Paramacharya Swamikal, the 26th Gura Maha Sannidhanam of Tirukkayilaya Paramparai, Dharmapura Adhinam.

ஞாலம் நின்றபுகழே மிகவேண்டும் தென்
ஆலவாயில் உறையும் எம் ஆதியே.

Godhead is the supreme state which is beyond the ken of human comprehension. It is beyond *word* and *thought*. We cannot know of Its aspects unless taught by Godhead Itself. God-taught seers have instructed us about Its aspects. Our sole duty is to study their instructions, meditate on them and get clarified.

Vedic Times :

Even for comprehending the works of the *vatun*, we should be endowed with the grace of God. It was Vyasa who classified the Veda into a quartet and authored the eighteen puraanas. He was supposedly the past-master of scriptures. Even he was not free from bewilderment.

Vyasa expounded to the holy company the import of the Vedas, Puranas etc.. at Varanasi. The saintly throng that listened to him, eventually requested him to explicate briefly the ultimate truth of the Vedas and other works. Lifting his hand Vyasa asseverated : "Narayana is he Supreme Ens." The saints struck with fear questioned him if he could make this declaration in the presence of Lord Visveswara. Vyasa came thither and repeated what he had already asserted.

Lord Siva stood poised as usual in His Supreme serenity, as all names are His names only. பௌவர

Nandhi Deva pronounced a curse on Vyasa, and Vyasa's lifted hand stood jutting like a pole. Vyasa invoked Narayani. He appeared before him and said : "Not content with spoiling yourself, you have spoilt me too. It is Lord Siva who is the Supreme Ens. It is by reason of our worship offered to Him, Brahmma and I *create* and *sustain*. He alone is the Lord. All of us are *pacus* (souls). If you seek the palladium of Siva's feet, you will be graced with deliverance." This said, he disappeared.

Siva in His mercy appeared before Vyasa and blessed him with clarity. Thus did he come by Gnosis, eventually. This episode is highlighted by Kantha Puraanam, Kaanchi Puraanam and Kasi Kandam. This is also referred to, in a vers by St. Kumara Guruparar, a celebrated member of the Holy Company of this Aadhinam, thus :

Blessed are we to know Him, the Primal Lord
And hail Him in love and devotion ;
Supremely rare is this beatitude, not easily come by.
The codifier of Veda knew not truth
And dearly paid for it with his hand;
Even if confounded, we would hail none but Siva "

Puranic Times :

Sanaka, Sanantana, Sanaatana, and Sanatkumaara are the four sons of Brahmma who came into being by the Creator's sheer resolution. These had mastered not only the four Vedas but also its six *angas*. Yet even these were not free from doubt. They invoked Lord Siva and prayed for clarity. Lord Siva who is both immanent and transcendent, the Lord who is even beyond the Vedas, poised in perfection beyond the pale of the import of the Logos—, blessed the four, in His form of Dakshinamoorthi seated

under the "Kallaal" tree by gracing them with the knowledge that the end of life was to gain Him by getting sundered from the threefold-bond of mala. This He revealed to them by His Chin-mudra.

Chin-Mudra :

The thumb is symbolic of the Lord, the index-finger, of the Soul and the other 3 fingers of Aanava, Naya and Kanma malas. Chin-mudra posits the threefold categories of God-Soul-Bond, and explains that the end of life is to gain the Lord by getting away for ever from the company of malas. This is clearly explained by Tiruasaikkaa Puraanam. It is thus seen that during the Puraanic times, the Lord himself chose to appear as Dakshinamorthi to extirpate all doubts of religious nature.

7th Century :

During the 7th century of the christian era, "beidle-ment" once again came to hold sway over men. Pseudo-theories and false doctrines were propounded, with the result that men stood bewildered. It was at this time St. Tirugnaanasambhandar and St. Appar made their appearance, set things straight and once again established that God is the Lord and Saivism is the peak of religious faith. These apostles of Lord Siva quelled the pride of other contending religions and expounded in exquisite and simple verse the glorious tenets of Vedas and Sivaagamas.

13th century :

If a stone is cast into a mossy pond the moss moves away for a time but soon gains its old place. Even so when the Lord pours grace, confusion recedes for a time but comes back to hold its sway once again after some time. Pseudo-exponents of religion appear from time to time and

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misinterpret Vedas and Upanishads. When the spiritual field is dense with weeds, tares and the like, the Lord in His mercy sends His chosen messengers to set things right. The line of divine preceptors from Nandhi Deva upto Paranjyothi is known as Aka Santaanam. And then Meikandaar made his avatar. Blessed by Paranjyothi, he began his spiritual inculcation even while he was but two years old. The three categories, their nature, the ways and means of gaining Lord Siva, the ultimate truth of religion : all these he succinctly expounded in twelve sutras, illustrated his thesis, and endowed it with irrefutable logic and power of reasoning.

After Meikandaar :

After Meikandaar the Paraclete, Arulnandhi Sivam, Maraiganaanasambhandar and Umapathi Sivam are hailed as the great preceptors of Saiva Siddhantha.

The founder of Dharmapura Aadhinam, Gurugnaanasambhandar, (the disciple of Kamalai Gnaanaprakasas) comes in the lustrous, illustrious and glorious line of Meikandaar. By his precept and practice he inculcated Saiva Siddhantha. In his works are treasured the guarded truths of Sivagnaanabodham. The following verse in Sivabhogasaaram contains the quintessence of Saiva Siddhantam.

“ Thus spake he : ‘I am Gnosis; the Bliss
Of my Gnosis is Sivam ; that which conceals me
From you is Paasam ; whoever they be that have
These three comprehended, are liberated.’ ”

The greatness of Guru Gnaanasambhandar's sacred matam is embalmed in the adage which says : “ Even the geckos of Dharmapura Matam can discourse on Pathi-Paasam ”

Modern Times :

As we have already observed, the recrudescence of

confusion is cyclic. Our present times are flawed by the prevalence of bewilderment. Once again steps will have to be taken to popularise the tenets of Saiva Siddhantam for the enlightenment of the world at large.

For the greater glory of Dharmapura Aadhinam as well as Saiva Siddhantam, we have been planning for quite some years to establish an institute which will promote the scientific propagation of Tamil Saivism. The Hon'ble Vice-Chancellor of Bharatidasan University, Tiruchirapalli has agreed to grant affiliation to our Institute. So, in the fitness of things, we desired to convene an international seminar on Saiva Siddhantam before the Institute is ushered into being. Scholars of the world will have an opportunity to offer the Institute not only their good wishes but also their guidance. This occasion also merits the release of an anthology on Saiva Siddhantam which should contain the explication as well as assessment of Saiva Siddhantam by scholars the world over. We entrusted this work to Sekkizhaar Adi Podi Tiru T. N Ramachandran, a well-known servitor of Tamil Saivism, who had studied Saiva Siddhantam in depth. His devotion to Saivism is as great as his Gurubhakti. Of his competency as a scholar and writer, there cannot be two opinions. He has within a very short period come out with a wonderful anthology, which it is gratifying to observe, traces the impact of Tamil Saivism on scholars the world over, right from 1854 to 1982. This merits no mean accolade. We invoke the grace of the Lord of Aalavaai to bless him in all ways to serve the cause of Saivism for ever.

May devotees peruse this book and profit. May Lord Chockanaatha bless all.

Editor's Note

Credit in its entirety goes to H.H.Sri-la-Sri Shanmuka Desika Gnanasambhanda Paramaachaarya Swamikal, the 26th Guru Maha Sannidhanam of Dharmapura Adhinam, for conceiving, planning and bringing out this Anthology—the first of its kind—, during the First International Seminar on Saiva Siddhantam scheduled to take place at Dharmapuram on the 3rd, 4th and 5th of February 1984 (now postponed). A Saivite Matam is publishing this work, which in the main, features the writings of Christian missionaries on the doctrines and tenets of Saiva Siddhantam. Adherents of Saiva Siddhantam, are therefore, entitled to a word of explanation from the Editor of this Anthology.

Up till the first half of the last century, Saiva Siddhantam which is Tamil Saivism, was practically unknown to non-Tamils. It would not be erroneous to state that the Christian missionaries from abroad were the first non-Tamils to study Tamil Saivism. No doubt the reason that prompted them to cultivate this system could not be attributed to an altruistic love of knowledge pure and simple. Their mission was to convert the "heathen" and indoctrinate them in the "incontestably superior tenets of Christianity". So the pastors had to examine in depth the forces against which they had to contend, namely, the people, their faith and their language. They prepared word-books, books on grammar, primers, dictionaries, translations of treatises, hymns and songs, etc., etc., to enable themselves, their co-workers and successors to equip themselves adequately for the task.

Thus came to be written Rev. B. Ziegenbalg's

"Bibliotheca Malabarica" 1708, "Grammatica Damulica" 1716 and other works, Fr. Constantius Joseph Beschi's (Vira Maa Munivar) "Caturakarati" 1732 and his 21 other works, Rev. J.P. Fabricius's 'Tamil and English Dictionary' 1770, G. U. Pope's "A Larger Grammar of The Tamil Language In Both of Its Dialects" 1859 (2nd ed) and other works, Rev. W. Taylor's "A Dictionary of the Tamil and English Languages" 1836-41, and "A Tamil Primer For The Use of Beginners" 1861, Rev. M. Winslow's "A Comprehensive Tamil And English Dictionary of High And Low Tamils" 1862, Bishop Caldwell's "Paarata Kanta Puraatanam" 1893, etc., etc.

The observations of Rev M. Winslow in the preface to his Dictionary are significant. He says : "A missionary, who has a fair acquaintance with Tamil, stated publicly that it was long before he learned that the Tamilians have a high and low language, and that he was, while in this state of ignorance, not understood by the people, because he used the former, he learned from books " He concludes his preface thus : "Amidst the various hindrances and discouragements which have attended the prosecution of this work, and made its wheels drag heavily, and sometimes to stop, it is only by the special blessing of God, that it has been concluded. At the feet of JEHOVAH-JESUS it is humbly laid; to all *Missionaries* (italics ours) among the Tamil people, it is respectfully dedicated," These observations are eloquent. They more than prove our point enunciated supra. Any further "belabouring" is not called for.

The articles of the missionaries in this Anthology, the readers will do well to. remember, will have to be studied

against this background. The fact that Dharmapura Adhinam has thought fit to include them in this Anthology does not mean that the seal of approval is set on them. At the same time we hasten to add that we do not attempt to belittle their value either, as can be seen clearly, *infra*. We make it plain that only the publications of Saiva Matams in general, and the three foremost Matams, namely of Dharmapuram, Tiruvaavaduturai and Tiruppanandal in particular, are truly authentic. The services of Saiva Siddhanta Samajam, it is well known, are inestimable.

A word or two may not be out of place, to complete the picture. The pastors no doubt studied Tamil in depth on purpose. Yet it should be said to their credit that scholars like Fr. Beschi, Bishop Caldwell and Rev. G.U. Pope began to develop a sincere love for our tongue. To an extent, Tamil and Saivism made a conquest of the conquerors. This speaks volumes of the language and the faith on which the Tamils were reared though most of them were not even alive to their native greatness. This evoked a touching exhortation from Pope who, not pontifically but sincerely, asseverated: "Let Tamilians cease to be ashamed of their vernacular."

When Pope took up the translation of Tiruvachakam, he began gradually to shed his prejudices, though not altogether. Others of sterner mettle, loyal to their avowed mission, would not lose themselves, whatsoever their feelings were, towards Tamil or Tamil Saivism. But then these had a knack of understanding in general not only the contours but sometimes even the core of Saivism. They are all the more entitled to our gratitude when we have due regard to the hostile climate in which they were constrained

to work. The early missionaries were prevented from acquiring the needed tools for comprehension. One of the disadvantages they had to make up for, was the inherent unwillingness of the native Saivites to accept them. The natural antipathy or distrust of the natives towards the aliens was very pronounced. Difficulties which beset Rev.H.R. Hoisington would have totally unnerved a lesser person. But the great missionary was not to be daunted by either unfavourableness or even hostility of circumstances. We will treat the readers to what he himself says in His Preface (1854): "The difficulties involved in the case, cannot be fully appreciated by any one who has not some knowledge of the manner in which the mysteries of Hindu philosophy have been preserved, for ages, as the exclusive property of a privileged class, who claim to be divinely taught. These difficulties arose from the nature of the subjects discussed in the treatises; the peculiarities of Tamil poetry, the garb in which they are presented; the great variety of technical terms employed, which are either not found at all in any dictionary, or which if recorded, are not explained in the sense in which they are here used; and the fact that no Hindu Guru or Sastri, capable of giving instruction in the case, could be, by any means, induced to impart his teachings to any foreigner, or to any native connected with foreigners." Harder conditions could not have been set for an aspirant after knowledge. Again it should also be remembered that Rev.H.R. Hoisington was the one foreigner missionary who seldom allowed a gratuitous comment to escape his quill, when he painstakingly engaged himself in the nerve-racking work of transcreation cum explication. No wonder, our Guru Maha Sannidhanam commanded us to print his rendering of Tattuva Kattalei in extenso, and urged us to somehow

get at all the germane facts relating to this holy servant of God.

Again, the impartial cognoscente of Siddhantam will freely admit, that once the foreign missionaries, wrestling through the tangled maze of what to them was outlandish material, managed to enter into the meaning of the concepts and tenets of Siddhantam, none could better them in explicating and expounding them in English. They achieved a greater readability in their writings which is truly a consummation devoutly to be wished. Missionaries were multilingualists ; they were men of dedication ; their scholarship was profound ; besides they were well-trained and fully equipped. Their chosen task was, therefore, invariably crowned with success.

Most of the articles in this Anthology have been taken from learned journals. We have faithfully reproduced them from the originals, omitting very little relevant matter. Regarding spelling, punctuation and syntax, we abide by the originals. This then accounts for a quaint charm which the reader may occasionally meet with. Even the inconsistencies in spelling (of proper names) are retained in the reproductions. We have not tried to sort out the difficulties in construction arising, perhaps, out of misprint in the originals, except in very rare instances, where without corrections or minor alterations, the meaning intended by the writer will be lost in a melbowge of confusion. We have taken pains to acknowledge sources. No infringement of copy-right is intended at all.

The entire work had to be done at white heat within fifty days from the date it was commissioned by His Holiness. About 1000 pages were perused and 450 pages were

selected and typed. Of these only a moiety could be printed.

The accent is on chronology ; from Hoisington-1854, J. M. N. Pillai-1895, Max Muller-1899, G. U. Pope-1900, Goudie-1903, Barnett-1910, Dr. S. Radhakrishnan-1927, Shivapadasundaram-1934, Gordon-Matthews-1948, John H. Piet-1952, John Grace-1966, Dr. K. Sivaraman-1973 to Dr. Glenn E. Yocum-1982, to mention some of the writers—, we have traced the impact of Siddhantam on scholars the world over, down the arches of the years

Owing to circumscribing factors viz , want of time and printing space, such eminent scholars like Tiruvaalarkal M. Arunachalam Pillai, G. Vanmikanathan Pillai, Dr. V. A. Devasenapati, Prof. P. Tirugnanasambhandan, C. N. Singaravelu, Nal. Murugesu Mudaliar, Kaviyogi Suddhananta Bharatiaar and a host of others of acknowledged eminence, could not be represented in this Anthology. It is regrettable that even Rev. G. M. Cobban, Rev. F. Goodwill, Rev. T. Foukles, J. W. V. Curtis, J. E. Carpenter, R. W. Frazer and other foreign scholars could not be here represented. The readers should also appreciate another limiting factor. Only writings in English or translation into English from a foreign language were taken up for consideration, for this compilation.

We have striven our best to provide all available and essential bio-data about the writers. Some of them at least should be new to the reading public. We have also, without fear or favour, pointed out in the footnotes, errors and mis statements made by the writers in regard to fact or principle.

This work is but a beginning in the sense that it does not even represent a tithe of the material available in English on Tamil Saivism. Here is God's plenty, yet to be properly tapped and brought out.

We were enabled to compile this Anthology in record time as we had free access to the library of Dharmapura Adhinam and T. R. N. Memorial Library, Thanjavur.

The value of this Anthology is enhanced by the select bibliography of English works on Saiva Siddhantam, appended to this opus. The special feature of this bibliography is its chronological order. In listing the works, two omissions have however taken place unwittingly. We here by hasten to repair the omission by furnishing the details of the works hereunder :

1. 1978 : V. Ramakrishnan : Perspectives In Saivism : University of Madras.
2. 1980 : David Dean Shulman : Tamil Temple Myths: Princeton University Press, Princeton, New Jersey.

Readers will be happy to find that Dharmapura Adhinam has so far published, as many as twenty books in English on Saiva Siddhantam.

We desire to make special mention of Siva Sri P. Arul Namachivayan, B. A. B. L., our colleague and co-servitor in Saivism for having totally identified himself with the work at all its stages. We do not know how we could adequately thank Prof. K. G. Seshadri, M. A., Principal, Rajah Serfoji College, Thanjavur, who is more than an elder brother to us, for having so cheerfully borne the

ennui of correcting proofs. With our eyesight partially impaired, we would have but fared ill but for the help rendered by these two worthy scholarly gentlemen. To the proprietor of Gemini Printing House, Thanjavur we convey our special thanks for his expeditious and elegant execution of the work.

No one is more alive to his shortcomings than the Editor. This work, which properly should have been undertaken only by a Board of scholars endowed with valiancy in the three languages of Tamil, Sanskrit and English, and expert knowledge in Saiva Siddhantam along with a background-knowledge of Philosophy and Religion, has been made possible solely by the grace of His Holiness; the Guru Maha Sannidhanam of Dharmapura Adhinam, which more than made up for any inadequacies of the Editor, infusing him with the needed confidence, fervour and skill.

SAIVA SIDDHANTAM

An Explication and Assessment

By Scholars the World Over

Meanwhile in 1842 the American Oriental Society was founded, for the avowed object of promoting oriental scholarship in America. At or about 1850 the Society started a journal known as the Journal of the American Society. The Society is active from its start and its present address is 329, Sterling Memorial Library, Yale Station, New Haven, Conn. 06502.

Encouraged by Edward E. Salisbury, Josiah W. Gibbs, Charles Beck and William D. Whitney who constituted the Committee of Publication for 1853-1854, Hoisington launched upon the laudable work of translating Tattva-Kattalei, Siva Gnana Potham and Sivapprikaasam. He enriched his translation with explanatory notes. These were published in volume IV of the Journal of the American Oriental Society in 1854. His translation created a stir in the world of thinkers and philosophers who were thrilled to the very cockles of their heart to meet with a system of philosophy and metaphysics, which though hoary, was fresh, dynamic, radiant and transforming.

The elucidation of Saiva Siddhantam by Rev. Henry R. Hoisington is amazingly simple and is convincing at once. In the main it is dependable, its minor errors notwithstanding.

Hoisington was an excellent writer and speaker. He was a multifaceted genius. Even in 1848, he brought out a work enunciating in detail the entire system of Hindu Jyotisha-Sastra. This book entitled The Oriental Astronomer was published in 1848 by the American Mission Press, Jaffna.

Hoisington was a linguist. He was at home in English, Latin, Greek, Hebrew, Sanskrit and Tamil. His capacity

for comprehension and communication left even scholars amazed. Owing to ill health he had to quit his missionary service. He lectured on Hinduism for about two years. He suddenly passed away on 16 May 1858.

Dharmapura Adhinam has already brought in book-form Hoisington's translation of Siva Gnana Potham. This book painstakingly edited by the noted scholar on Saiva Siddhantam—Siva Sri N.Murugesu Mudaliar is hailed as a classic by discerning scholars.

We present in the following pages Tattuva-Kattalei with Introductory Note and all, as translated and published by Rev. H. R. Hoisington. It is our misfortune that we are unable to trace the original Tamil work so far).

Editor.

Tattuva Kattalei

Translated from the Tamil by Rev. H. R. Hoisington

INTRODUCTORY NOTE

The following article is a close translation with explanatory notes, of a treatise entitled Tattuva-Kattalei, the Law of the Tattuvam, or of things according to their Essential Nature. The Subject of which this treatise gives a bare synopsis, is fully exhibited in an original Tamil work, consisting of four hundred and sixteen closely written foolscap pages. This large work is polemical, maintaining the Saiva views in this department of Hinduism. It is denominated Tattuva Pirakasam (தத்துவப் பிரகாசம்), the Elucidation of the Tattuvam. Both these works,

which present the same phase of doctrine, are constructed on the principle that man is a miniature universe complete. They present the origin and nature of man, and also of all that constitutes the universe.

The brief treatise here presented, does not follow the order in which the topics are arranged and treated in the larger work referred to. It was probably designed as a manual or guide for the Guru, rather than as a text-book for the disciple. It is too brief, in itself, to give any intelligible view of the system to the uninitiated. Yet as a help to those who would look into the mysteries of Hinduism, it is important, if not indispensable. It stands related to the whole system of their mystic philosophy, somewhat as the Greek grammar does to the whole course of the Greek classics dry to the beginner, but continually gathering interest as one advances in the vast field before him.

The notes which are dispersed throughout the treatise, will, it is hoped, render the whole more intelligible and readable, and help to bring the system more distinctly to view. They are designedly as brief as the nature of the subject seemed to allow. All the explanations are based on the authority of native commentaries, as yet found only in Tamil.

The Tattuva Pirakasam is the only full and complete work on the Tattuvam of which I have any knowledge. Other brief treatises on the Tattuvam are to be found in both Tamil and Sanskrit. Belonging to different Schools of Philosophers, they vary from each other as to the number of the Tattuvam, and in some other respects. The Tattuva-Kattalei gives the highest number of Tattuvam anywhere

named, and is more systematic and complete than any other of the smaller treatises which I have seen. It presents the standard system of the orthodox Saivas of Southern India and Ceylon. According to this treatise, there are thirty-six Primary, and sixty Subordinate, Tattuvam. The primary Tattuvam are divided into three general classes, successively developed. From the first class named in the order of this work (which is the last of the three in the order of development), are developed the sixty Subordinate Tattuvam.

Our author first barely names the three classes of Primary Tattuvam, and then gives a general specification of the sixty Subordinate.

Next succeeds a statement of the order of development, beginning with the highest, or most remote and subtle existences, and running through the series down to the grossest of the elements, earth. This development of universal being is given as it is manifest in the miniature universe, man.

After this, the Primary Tattuvam are taken in order, and very briefly explained as to their relations to one another, their functions in the human microcosm, etc., etc.

Then follows a view of the states of the soul in its various physiological relations, explaining the phenomena of life, consciousness, activity, and death.

Then are presented the leading states and circumstances of the soul, in its organism, in respect to its moral and religious character, present condition, and ultimate prospects.

This order is preserved in the translation, and the sections are marked accordingly.

The term *tattuvam* is of Sanskrit origin, and, when transferred from the Sanskrit, is spelt *tattuva*. As this paper is a translation from Tamil, it has seemed well to preserve the Tamil orthography in this and other technical terms.

The meaning of *tattuvam* is essential nature, or property of any thing, and hence, in common language, power. In this system, it is used to designate any essential part of the human organism; as, element, sense, organ, property, faculty, whether visible or invisible, active or inert. It has been variously rendered in English by category, principle, power, organ, property. But no one of these terms correctly and fully expresses the meaning of the original. It has no equivalent in our language; nor can it have in any language where the force of terms is limited by true philosophy. The ideas wrapped up in *tattuvam* confound the physical and the metaphysical, the real and the imaginary. Hence it will be necessary, in most cases, to retain the original term.

These remarks will apply, *mutatis mutandis*, to other terms occurring in this paper, and must furnish the apology for their appearance untranslated.

Tattuva Kattalei

SECTION-I

THE THIRTY SIX PRIMARY TATTUVAM

These are divided into three classes, denominated Attuma Tattuvam; Vittiya-Tattuvam; Siva Tattuvam.

Attuma Tattuvam (ஆத்தும் தத்துவம்), The Proper Tattuvam (or peculiar properties) of souls.

Note: The term attuma is the adjective form of the noun attumam (ஆத்தும்), meaning soul, or, as a noun of multitude, souls.

These Tattuvam are also called Asutta-Tattuvam (அசுத்த தத்துவம்), the Impure Tattuvam ; and Pokkiya-Kandam (போக்கிய காண்டம்), the Instruments of pleasure. They are twenty four in number, divided as follows.

1. The five Putham (பூதம்), Elements, viz., piruthuvi (பிருதுவி), earth ; appu (அப்பு), water ; teyu (தேயு) fire ; vayu (வாயு), air ; akasam (ஆகாசம்), ether.

2. The five Gnanentiriyam (ஞானேந்திரியம்), Perceptive Organs (or senses). These are sottiram (சோத்திரம்), ears ; tokku (தொக்கு), skin ; sadchu (சட்சு), eyes ; singnguvei (சிங்ஙுவை), tongue ; akkiranam (ஆக்கிராணம்), nose.

Note: Though these Tattuvam are thus denominated, yet they do not mean the visible ears, skin, etc. Skin, flesh, bones, etc., are distinguished from these organs, and are classed under Subordinate Tattuvam. The terms here mean those subtle, yet material, organisms, or invisible mechanisms, which possess the functions implied.

3. The five Tanmattirei (தன்மாத்திரை), Rudimental Elements, viz : Sattam (சத்தம்), sound; parisam (பரிசம்) touch; rupam (ரூபம்), form; rasam (இரசம்), taste; kantam (கந்தம்), smell.

Note : These Tattuvam are imperceptible, except to the gods, and to the illuminated sense of the Gnani, or Wise Man. Yet they are substantial, and from them the grosser Elements, named above, are developed. They are the subjects, or recipients, of the archetypes of sound, tangibility, form or colour, flavour, and odor—one of which is supposed to be present in every act of sensation. These archetypes are something more than mere qualities. They are a sort of “corporeal effluvia,” or “exuvius images of bodies,” as Empedocles and Democritus would call them.

4. The five Kanmentiriyam (கன்மேந்திரியம்), organs of Action, viz : vaku (வாக்கு), mouth; patham (பாதம்) feet; pani (பாணி), hands; payuru (பாயுறு), excretory organs; upattam (உபத்தம்), genital organs.

Note : These, like the perceptive Tattuvam, are the inner, or imperceptible, organic structures, in which the implied operative powers, or functions, respectively inhere.

5. The four Antakaranam (அந்தக்கரணம்), intellectual Organic Faculties, viz : manam (மனம்), the understanding; putti (புத்தி), the judgement; akangkaram (அகங்காரம்), the individuality; sittam (சித்தம்), the will.

Note : These are corporeal organs or faculties, and have no life, or power of acting, independent of the soul. Independent of them, the soul has no intellectual life or action. Hence, they are intellectual senses, holding a similar relation to reflection, which the five senses do to perception. These Tattuvam will be further explained below.

II. Vittiya-Tattuvam (வித்தியாதத்துவம்). These are seven in number, viz: kalam (காலம்), time; niyathi (நியதி), fate; kalei (கலை), cont'nency (self-government); vittei (வித்தை) thought; rakam (இராகம்), desire; purushan (புருஷன்), life; mayei (மாயை), delusion¹.

These are otherwise denominated Asutta-Tattuvam (அசுத்ததத்துவம்), the Impure Tattuvam; and Pokkiya-kandam (பேரக்கிய காண்டம்), the Instruments of pleasure².

Note: These seven Tattuvam are essential to man in his state of probation; while the Attuma Tattuvam are essential to his animal and intellectual existence. The Vittiya are the higher order of Tattuvam, and act as prompters and directors to the soul in its animal organism as they lead the soul through evil as well as good actions, and secure to it painful as well as pleasurable experience. They are sometimes called, like the first class of Tattuvam, which are the instruments in these courses of action and experience, Impure Tattuvam, and Instruments of Pleasure. They are designated vittiya, from vittei, signifying knowledge, examination, etc., because they are essential to the proper thought, or consciousness, of the soul, in its disciplinary state.

III. Siva-Tattuvam (சிவதத்துவம்), the Divine Tattuvam (or the developments of Deity). These, five in number, are otherwise denominated Pirera-kandam

1. The meaning of mayei as given by the translator is erroneous. Mayei is the material cause of the Universe. Ed.

2. The word Pleasure will have to be substituted by the word Experience. Ed.

(பிரேர காண்டம்), the Operative (or effective) instruments and Sutta-Tattuvam (சுத்ததத்துவம், the Pure Tattuvam.

These are Sutta Vittei (சுத்தவித்தை); Ichchuram (ஈச்சுரம்); Sathakkiyam சாதாக் கியம்); Satti (சத்தி); and Sivam (சிவம்).

These complete the thirty-six primary Tattuvam.

Note : The order in which these divine powers are developed, is the reverse of that in which they are here given. Sivam is the Male Energy of Deity thus developed and organized. Sathakkiyam is the highest form, or organism, in which the two Energies are developed. Ichchuram is the organism through which the obscuring agency of Deity is exerted. Sutta Vittei is the power of destruction and reproduction; and when further developed, appears in the forms, of Ruttiran or Sivan, Vishnu, and Brahma. The relations and functions of these will be further explained below.

SECTION II

THE SUBORDINATE TATTUVAM

1. Puranilei - Karuvikal (புறநிலைகருவிகள்), the External (or visible) Instruments, developed from the Elements.

From piruthuvi, earth, spring, these five, viz : hair; bone; skin; nerves and tendons; muscle.

From appu, water, the following five arise, viz : watery secretions, such as tears, phlegm, ear-wax, serum, etc., red-blood; semen; brains, marrow, fat, etc., excrescences, such as warts, moles, white flesh, etc,

From teyu, fire are developed the following five Tattuvam, viz ; appetite, sleep, fear, sexual pleasure ; gaping ; stretching, etc.

From vayu, air, emanate the following five Tattuvam, viz : running, sitting, walking, lying, standing.

Note : These form what are supposed to be the connecting organisms, lying between the soul and other Tattuvam, and which are essential to the existence of the animal phenomena named.

From akasam, ether, are produced the following five Tattuvam, viz : those which prompt to lust; to good and evil acts towards others; to giving and withholding; to desire in general; to admiration, surprise etc.

In all, there are twenty-five.

II. Tesa-Vayukal (தெச வாயுகள்), the Ten Vital Airs (or animal spirits), viz :

Piranan (பிராணன்) (that which causes respiration, and keeps up all the vital actions .

Apanan (அபாணன்) (that which separates the excrementitious and urinary matter, and prompts to void them).

Uthanan (உதானன்) (that which causes hiccoughs, strangling, etc.).

Viyanan (வியாணன்) (that which absorbs and distributes the chyle).

Samanan (சமனன்) (that which secures due proportions in the several parts of the body)

Nakan (நாகன்) (that which produces coughing, sneezing etc.)

Kurman (கூர்மன்) (that which produces bending stretching, gaping, etc.).

Kirutharan (கிருதரன்) (that which opens and shuts the eyes, or causes winking).

Tevattattan தேவதத்தன்) (that which causes laughing, smiling, etc.).

Tanangcheyan (தனஞ்செயன்) (that which causes swelling in the body before and after death, and which at last splits the head, (skull) and escapes).

Note: These ten are all developed from the Element air. Authors differ somewhat respecting their powers or functions. The specifications above given are the more common, and are taken from other authorities in Tamil. Our author gives merely the terms, leaving it for the Guru to communicate their meaning. These Airs are obviously a device to supply the place of the involuntary nerves.

III. Vasanathikal (வசனாதிக்கள்), the five Vital Airs (or animal spirits). These are; Vasanam வசனம்), Speech; kemanam (கெமனம்), loco-motion; tanam (தானம்), giving; vikarpam (விகற்பம்), excretion; anantam (ஆனந்தம்), sexual pleasure.

Note: These are a class of Airs which operate exclusively on the five organs of Action. They seem to be, in their functions, what we should style voluntary nervous powers. They perform the offices of what Locke calls "nervous or animal spirits." conveying to the "seat of sensation" "some motion" which has been produced by "singly imperceptible bodies" that proceed from objects of sense ; and, also, convey the commands of the soul to the Organs of Action,

IV. Tesa-Nadi (தெசநாடி), the Ten Tubes (or tubular organs). These are : idei (இடை), pingkalei (பிங்கலை); sulimunci (சுலிமுனை); kantari (காந்தாசி); atti (அத்தி); singnguwei (சிங்நுவை); alampurudei (அலம்புருடை); purudan (புருடன்); sangkini (சங்கினி); vayiravan (வயிரவன்).

Note : These Nadi are the channels for the Airs. They ramify into seventy-two thousand branches, and pervade every part of the human microcosm. I give, from other Tamil authors, a brief account of the principal Nadi, and of some of their leading branches.

Idei-nadi rises in the left side of the lower pelvis, from whence it passes off in two branches, one running upwards, and the other down the left leg to the great toe.

Pingkalei-nadi rises in the right side of the lower pelvis where it divides into two parts, one running upwards, and the other down the right leg to the great toe.

Sulimunei-nadi rises ab ano and proceeds ad genitalia, where it several times encircles, the mystic Om (ஓம்), the symbol of the productive powers of Deity; thence its main part, called nilam (நீளம்), runs directly to the head. This is the Maka-Meru (மகாமேரு), or the Golden Mountain, in the human microcosm.

The upward branches of idei and pingkalei run diagonally, and meet in genitalibus, where they encircle sulimunci forming an arch over Om. This is Brahma's seat or throne.

These two Nadi proceed thence diagonally to the sides of the pelvis, and return and meet in the region of the

navel, where they again encircle sulimunei, forming an arch or canopy. This is Vishnu's seat.

Proceeding thence diagonally upward, as before, these Nadi meet in the region of the heart, or, rather, as the locality is described, in the stomach, where they encircle sulimunei, forming another atharam (ஆதாரம்), seat. This is the throne of Ruttiran or Sivan.

Then proceeding as before, they meet and encircle sulimunei in the back of the neck. This forms the seat of Mayesuran (மேயசுரன்).

Again, passing on as before, they meet in the forehead between the eyebrows. "In this region of light", they form the throne of the Illuminator, Sathasivan (சதாசிவன்).

From thence they proceed to, and terminate in, the nostrils.

The several circles described above, with sulimunei running through them, form in each case a Lingam (இலிங்கம்), or, which is here substantially the same, an Om. These symbols constitute a great item in the mystic doctrines and worship of all sects of Hindus.

Kandari-nadi rises in the region of the heart, from sulimunei, and terminates in the eyes.

Atti-nadi rises from sulimunei, in the region of the heart, and ramifying in several directions, terminates in the bones.

Singguvei-nadi branches off from sulimunei, in the region of the heart, and terminates in the tongue.

Alampurudei - nadi springs from sulimunei, in the region of the heart, and terminates in the ears.

Puruda - nadi springs, in the region of the heart, from sulimunei, and branching out, terminates in the arms, and in the muscles which raise and move the arms.

Sangkini-nadi rises from sulimunei, in the region of the heart, and making various circuits, terminates in genitalibus et ano.

Vayirava nadi rises, and after making different circuits, terminates, like the preceding Nadi.

The connection of the Ten Vital Airs with these Nadi, is here very briefly given, from other authorities.

Piranan, which is properly the vitalizing Air, and remains in action while life continues, runs naturally through sulimunei; but when the passage of this Nadi is closed, which is the case in certain states of the system, then this Air, running from the nostrils, passes around the skull or brain, and then proceeds downwards, sometimes by idei, and sometimes by pingkalei.

When piranan proceeds by idei, or pingkalei, then apanan courses downwards by vayiravan, and discharges the urine and feces.

Uthanan proceeds by atti to the neck, arrests or checks piranan, and causes hiccoughs, choking, and swelling or stoppage in the windpipe.

Viyanan runs through kantari, causes the mouth to give utterance, and disperses the chyle into seventy thousand blood-vessels.

Samanan flows through sangkini, mingles with the contents of the heart, and gives symmetry to the body.

Nakan flows along alampurudei, and by means of the brain causes sneezing.

Kurman flows along purudan, and seizing the arms and the lips causes stretching and gaping.

Kirutharan runs along singnguwei, seizes the eyelids, and causes winking.

Tevatattan flows along sangkini, courses through the face, lights up the countenance, and causes laughter, etc.

Tanagncheyan courses or stands in the skin, and at death, when the other Airs cease, puffs up and breaks the skin.

V. The four vakku (வாக்கு). These are : sukkumei (சூக்குமை) ; peisanti (பைசந்தி) ; mattimei (மத்திமை) ; veikari (வைகரி) .

Note : These constitute the organic bases of intelligent ideas and language, as laid in the human microcosm. They will be explained below.

VI. Mukkunam (முக்துணம்), the three kunam, Moral properties These are : Sattuvikam (சாத்ததுவிகம்), rasatham (இரசதம் ; tamatham தாமதம்).

Note : The term kunam (குணம்) means quality, temper, disposition, etc. But in this system it is a thing, a material existence, the source of moral qualities. According to another Tamil author, the Three Kunam are explained as follows :

Sattuvikam (lit. goodness) prompts to gnanam, divine wisdom ; to the proper observance of rules and ceremonies to truth ; and to love.

Rasatham (lit. passion, or foul disposition) produces pride and selfishness—possesses the propensities to pride and selfishness.

Tamatham (lit. darkness; prompts to stupidity, laziness, and sleep.

Their relations and functions in the human system will be more fully explained hereafter.

VII. The three Akangkaram (அகங்காரம்), viz ; teisatham (தேசதம்) ; veikari (வைகரி) ; puthathi (பூதாதி).

These complete the ninety-six Tattuvam.

Note : The term akangkaram means pride, or a sense of self-individualism. In the case before us, it is an organism ; and, in its three-fold development and relations in the human system, operates variously, as will be seen in other parts of this Treatise.

SECTION - III

TOTRAM ODUKKAM (தோற்றம் ஒடுக்கம்) DEVELOPMENT AND RESOLUTION OF THE TATTUVAM

By the grace of Parama-Sivan's Para-Satti (பரம சிவனுடைய பராசத்தி), Natham (நாதம்), the Male Energy of Deity, is developed from kudilei (குடிலை) (the

primeval mayei', Elemental Matter ; from Natham is developed Vintu (விந்து), the Female Energy of Deity ; from Vintu is developed Sathakkiyam (சாத்தாக்கியம்), the highest form of organized Deity (that combines the two Energies) ; from Sathakkiyam is developed Mayesuram (மயேசுரம்), the obscuring God ; and from Mayesuram is developed Sutta-Vittei (சுத்த வித்தை) , otherwise called Rudra or Ruttiran (உருத்திரன்), the Destroying God, or the Reproducer).

For the use of these five divine developments (in their co-operation with the human soul), are evolved, from the before-mentioned Vintu, the following Tattuvam, : viz the four Vakku ; the fifty-one letters of the Sanskrit ; the eighty-one Patham (பதம்), Formulas for religious worship, the seventy millions of Makamantiram (மகாமந்திரம்), Great mystic Formulas, and all the Sastiram (சாஸ்திரம்), Sacred Treatises. Also, for the Vignnanakalar (விஞ்ஞானகலர்), the class of souls that are under the control of but one malam (மலம்), and for the Piralayakalar (பிரளயாகலர்), souls under the influence of two malam, are produced tanu (தனு), external forms ; karanam (கரணம்), external organs ; puvanam (புவனம்), localities in the body ; and pokam (போகம்), means of enjoyment and suffering.

From the same source, also, are developed the three states of beatification, viz : salokam (சாலோகம்), position in the same world or locality with God ; samipam (சாமிபம்), position near God ; sarupam (சாருபம்), position in the form of God. These are the respective positions of the soul when it has completed the several stages of religious life, called sarithei (சரிதை), the Puranic or historic stage ; kirikei (கிரிகை), the mystic or scientific stage ; yokam (யோகம்),

the meditative or ascetic stage. Finally, from the same are evolved the five kalei (கலை) portions of the Tattuvam combined.

Note : These five kalei are each a distinct avatharam (அவதாரம்), or organism, of the soul, composed of parts of the ninety-six Tattuvam, combined into a system by a distinct development. They are called nivirti (நிவிர்த்தி) ; pirathithei (பிரதிட்டை) ; vittei (வித்தை) ; santi (சாந்தி) ; santiyathithei (சாந்தியாதீதை). They will be explained below.

The term malam, meaning impurity, evil, will be of frequent occurrence. There are three malam, viz : matter in its obscuring or entangling power ; anavam (ஆனாவம்), source of sin ; and kanmam (கன்மம்), cause of action, mayei (மாயை), delusion. These will be more fully explained in another place.

It is manifest, from an inspection of the foregoing statements, that, while the author has his eye chiefly on the miniature universe, man, he necessarily includes the universe proper, in his strange enumeration and combination of things. That the two views, are necessarily involved in this system, will be still more manifest from what follows.

Thus far we have the direct results of the co-operation of Parama-Sivan, the Supreme God, with Para-Satti, the Supreme Satti, or consort of God. The organisms hitherto specified are from sutta-mayei, or pure Elemental Matter, which was eternally united with pristine Deity, but which had no connection with Soul, or with malam, the evil which affects the soul in its several states of existence,

Next are presented the works, or productions, of the developed or fully organised deities above named, in co-operation with their proper Satti. The organisms next produced are from asutta-mayei, an impure form of Elemental Matter, which was eternally associated with Soul, and in which the two malam, anavam and kanmam, or original impurity, and the consequent experience, such as good and evil acts, pleasure and pain, inhered.

By the Grace (Satti) of the Infinite God (Sathakkiyam) are developed from asutta-mayei the first three of the Vittiya-Tattuvam, viz : kalam, time ; niyathi, fate; and kalei, continency. And from kalei two others are evolved, viz: vittei, thought ; and rakam, desire.

Note : Thus far we have the work of Sathakkiyam, or Sathasivam, and his Satti. Next are enumerated the productions of Ruttiran, the Sutta-Vittei above named, and his Satti. Pirakiruthi, named below, is the same as the Sanskrit prakrithi. In Tamil, the word has various meanings as foundation, source, cause, nature. In the succeeding productions, it is styled mulapirakiruthi, or the fundamental cause, as the ultimate source to which all the succeeding organisms may be traced.

By means of Grace (Satti) of Ruttiran, mula-pirakiruthi (மூலப்பிரகிருதி) is evolved from the last mentioned kalei. From mula pirakiruthi, the Mukkunam, Three Moral Properties, are developed. The position of the Mukkunam as undeveloped pirakiruthi, is called (avviyatham (அவ்வியத்தம்) (Sanskrit, avyakta).

From this avviyattam are evolved sittam, the will and putti, the judgment. From putti is evolved akangkaram, the individuality.

This akangkaram is the Tattuvam which individualizes, and leads one to say: "I, myself", etc. It has a three-fold form, viz; teisatha-akangkaram, veikari-akangkaram and puthathi akangkaram.

From teisatha-akangkaram are evolved manam, the understanding, and the Gnanentiriyam, five Perceptive Organs; in which the sattuvika-kunam operates.

From veikari-akangkaram are evolved the five Organs of Action; in which the rasatha-kunam operates.

From puthathi-akangkaram are evolved the five Rudimental Elements, viz: sattam, parisam, rasam, and kantam; in which the tamatha-kunam operates.

From sattam is evolved akasam, ether; from parisam emanates vayu, air; from rupam emanates teyu, fire; from rasam emanates appu, water; from kantam emanates piruthuvi, earth.

ODUKKAM, RESOLUTION OF THE TATTUVAM

At the time of the dissolution of the universe, all these things will be resolved, by successive steps, into their original forms.

Thus end the evolution and resolution of the universe.

Note: According to the doctrine of the Saiva School, at the close of every karpam (கற்பம்), great period, there will be a complete dissolution, and rendering back to their primordial state, of all developed existences, excepting souls. Even deity will then 'sleep' as He did before the creation. But souls, once developed, and delivered from the thralldom of their malam, will ever remain intimately united with Deity, clothed in the "resplendent gnanam".

SECTION IV

KUNWANGKAL (குணங்கள்), FUNCTIONS OF THE
TATTUVAM

I. Functions of the Attuma-Tattuvam

1. Of the Elements : piruthuvi, earth, envelopes and strengthens the parts; appu, water, cools and expands; teyu, fire, warms and gives unity (to the whole organism) ; vayu, air, gives sound and rotundity (to the parts); akasam, ether, gives space.

Note : According to this philosophy, ether is universally diffused. It not only forms space, but is the essential medium through which bodies, separated from one another, may mutually operate.

2. Of the Perceptive Organs : sottiram, ears, perceive sound ; tokku, skin, understands touch ; sadchu, eyes, perceive form ; singnguwei, tongue, discriminates flavour ; akkiranam, nose, has the knowledge of odor.

Note : These, as before stated, are not the external organs, which are composed of skin, muscle, etc., ; but those finer portions of the organs of sense, to which these functions more properly belong. They may exist independent of the external body. Hence they are sometimes called the Organs of Intelligence, Puttiyintiriyam.

3. Of the Organs of Action : vakku, mouth, enunciates ; patham, feet, produce loco-motion : pani, hands, give and receive ; payuru, excretory organs, separate and emit the excretions ; upattam, genital organs, give pleasure,

4. Of the Intellectual Organic Faculties : manam, the understanding, apprehends ; putti, the judgement, decides, judges, purposes ; akangkaram, the individuality holds as one's own, individualizes, prompts to action ; sittam, the will, thinks clearly, wills.

Note : These are mere organs, through which the soul is enabled to exercise the functions named, and without which it has no such powers. They are properly intellectual senses.

II. Functions of the Vittiya -Tattuvam

1. Kalam, time, is distinguished into chel-kalam (செல்காலம்) past time ; nikal-kalam (நிகழ்காலம்), present time ; ethir-kalam (ஏதிர் காலம்), future time.

Note : The use of terms here, as elsewhere, is some what peculiar to the system. Each of the times named above, has a further three-fold distinction, having reference to the existence of the soul.

(i) chel-kalam, past time, refers, first, when considered in reference to the general universe, to the primordial state of the soul. But when considered in reference to the soul after its first development, it refers to its existence 'in the loins of its father,' before any given birth.

Secondly, when reference is had to the order of development, chel-kalam refers to the time, or stage, in which the soul passes from the Siva-Tattuvam to the Vittiya-Tattuvam. But when reference is had to the soul's progress through births, chel-kalam refers to the point of time when the soul passes from the father to the mother.

Thirdly, when in the order of the general development, chel-kalam is the time of the soul's passage from the

Vittiya-Tattuvam to the Attuma-Tattuvam. In the subordinate case, it is the time of the soul's birth into the world.

(ii) Nikal-kalam, present time, is the period of the soul's continuance in either of the three stages, i.e., either in chel-kalam, in nikal-kalam or in ethir-kalam.

(iii) Ethir-kalam, future time, is the time of the soul's continuance in either of the three states included in chel-kalam as defined in No. (1).

Hence, writers often speak of nine kalam. Again, as all the nine are essentially involved in each of the three grand distinctions, they also make mention of twenty-seven kalam.

2. Niyathi, fate, makes kanmam sure, and secures to the soul all the fruits of one's own doings, and of his anava-malam, primordial depravity.

3. Kalei, continency, gradually lessens and removes anava-malam.

Note: This is the power by which the senses are subdued, and eternal self is brought into subjection.

4. Vittei, thought, wakes up understanding, and leads to wisdom.

5. Rakam, desire (or concupiscence) lessens the good obtained, and produces desire for what is not had (or for what is unlawful).

6. Purushan, life, establishes, or supports, the whole system in its operations.

7. Mayei, delusion, concentrates in itself the Three Kunam, viz : sattuvikam, rasatham, and tamatham.

Note: This is substantially the mula - pirakiruthi, mentioned under the head of Development of the Tattuvam (Sec. III). It lays the foundation for the operation of the Three Kunam, according as they are developed, in the various classes of organised beings. As an organ in the human microcosm, it is the form, or instrumentality, through which satti performs one part of her office-work in the miniature world, or universe - that part in which she leads the soul on in a course of human action and experience.

III. Functions of the Siva-Tattuvam

1. Sivam, or Natham, is the form of Siva - Gnanam, the Wisdom of Sivan, and is that which leads the soul to Sivan.

2. Satti, or Vintu, is the form of action, the organised medium through which the soul is led into the state of grace. (It forms the medium of divine illumination).

3. Sathakkiyam is the form in which the two Energies of Deity are combined, and in which wisdom and action are perfectly balanced. (This is the source of grace to all souls).

4. Isuram (Ichchuram, called also Mayesuram), is the development in which gnanam is lessened, and Kirikei (கிரிகை), action, predominates. (It is the source of darkness to souls).

This form is in man, the obscuring God. He governs men in all their actions while, they are filling out the

requirements of their vithi (விதி), fate. He is practically the god of providence, but governs by the laws of stern necessity.

5. SuttaVittei, otherwise called Ruttiran, is the divine form in which kirikei, action, is less fully developed, and in which gnanam predominates. (He is the source of destruction of all organic existences).

Note: Ruttiran is called the Destroyer, because he carries on the process of reproduction in all animals and plants, or is the one who sends souls into successive bodies. This involves the destruction of the old body ; hence his appellation of Destroyer. But Transformer, or Reproducer, or Regenerator, would be a more correct appellation.

This god is essentially the Mummurthi (மும்முர்த்தி), the common Triad, of the Hindus : the three, Brahma, Vishnu, and Sivan, being an expansion of himself, by successive developments. The work of reproduction necessarily involves the function of Brahma the Generator, and Vishnu the Preserver. These developments are, however, considered as actually made, and as existing, in every man.

Hence we have the five operative gods, which are usually named according to the natural order of their operations, beginning with the lowest and last developed : Brahma, the Generator ; Vishnu, the Preserver ; Sivan or Ruttiran, the Reproducer ; Mayesuran, the Obscurer ; and Sathasivan, the Illuminator.

Their respective regions, or seats, in the human Microcosm are : the genitalia ; the navel ; the heart or stomach ; the neck and chest ; and the forehead between the eye-brows.

SECTION V

AVATTEI (அவத்தை), STATES OF THE SOUL

The manner in which the soul is connected with the thirty-six Tattuvam, and how it is nourished and made intelligent in its organism, is now explained.

The Avattei are as follows, viz : five Kilal-Avattei (கீழால் அவத்தை) Descending States ; five Melal-Avattei (மேலால் அவத்தை), Ascending States ; five Sutta-Avattei (சுத்த அவத்தை), Pure States : and three Karana-Avattei (காரண அவத்தை), Causative (or radical in reference to the preceding class of Avattei) States.

The whole number of Avattei is eighteen.

The names of the five Descending (and Ascending) States are : sakkiram (சாக்கிரம்); soppanam (சொப்பளம்); sulatti (சுழுத்தி); turiyam (துரியம்); turiyathitham (துரியாதீதம்).

To the Ascending States belong thirty-six Tattuvam; to the Descending belong thirty-five.

I. Descending States of the Soul.

1. Sakkiram. This is an avatharam, organism, which connects the five Perceptive Organs, the five Rudimental Elements, the five Organs of Action, and the four Intellectual Organic Faculties, of the Attuma Tattuvam; purushan or ullam (உள்ளம்), life, one of the Vittiya-Tattuvam; the Ten Vital Airts, and the Five Vital Airts, from the class of Subordinate Tattuvam. This complex avatharam is in the forehead, between the eyebrows. It brings the soul in connection only with the thirty-five Tattuvam here named.

2. Soppanam. This is the soul's avatharam in the neck, and connects twenty-five of the Tattuvam belonging to the previous state, viz: the five Rudimental Elements, the four Intellectual Organic Faculties; purushan, life; the Ten Vital Airs; and the Five Vital Airs.

3. Sulutti. This is an avatharam of the soul in the region of the heart, and connects only three Tattuvam, viz; sittam, the will; piranan the first of the Ten Vital Airs); and purushan, life.

4. Turiyam. This is the avatharam of the soul in the region of the navel, and connects only two of the above named Tattuvam, viz; piranan; and purushan.

5. Turiyathitham.

Note : This is the soul's avatharam in the human lingam, where it is connected with only one Tattuvam, purushan. It is the unconscious state of the soul just before death. The soul is represented as lying down in purushan, the point of contact of the two parts of the lingam, and just ready to take its exit through sulimunei-nadi, which runs directly to the head.

The constitution of the Descending States involves the philosophy of death, and explains the successive states of the soul, from that of perfect consciousness, down to its unconscious state at death. This last state is sometimes denominated athitha-kevalam (அதித கேவலம்), a state of loneliness, in which none of the Tattuvam can reach, or affect, the soul. It is the state of the soul when life has ceased, or before its conception for a new birth.

The author next describes four states of the soul, beginning with this lowest, or unconscious state, and rising to a state of consciousness and activity. There are four states after leaving kevalam. These he groups under the term Kevala-Avattei (கேவல அவத்தை), Unconscious States.

The manner in which the soul is brought from its dormant state in athitha-kevalam, to a conscious and communicative state, is as follows.

The splendid Vintu-Satti, in order that she might produce the four Vakku, as the means through which the soul should be made to experience the proper results of its Kanmam, former deeds, first developed a natham, a form of the Male Energy of Deity. This is the first of the four Vakku, and is called sukkumei

Note: This is the state of incipient consciousness, when the soul begins to be vivified.

The second Vakku, peisanti, is produced in the region of the navel, for the purpose of enabling the soul to discriminate the fifty-one letters of the Sanskrit alphabet, which letters exist unperceived, in sittam, the will, just as the forms of the five radical colors exist imperceptibly in the peahen's egg.

Note: These elementary letters are here supposed to be real existences, the rudimental forms of thought, which will be fully developed in the next stage, mentioned below. The same philosophy is here involved, as in the case of the five elementary colors, called forms, which are developed by the hatching of a peahen's egg.

The third Vakku, mattimai is developed in the region of the heart, and there establishes systematically all the forms of the fifty-one letters, which are united with piranan (the first of the Ten Vital Airs). It is then, with these forms, born in the back of the neck, as the foundation of sound and sense to the ear, which has been hitherto without its proper functions.

Note : Here we have the foundation of language and the communication of ideas, laid in the structure of the human body.

The fourth Vakku, Veikari, is developed in the forehead, in order that the organs of speech may understand how to speak the proper ideas, when sukkumei, and the other Vakku, which come in connection with piranan, joined with the Vital Air uthanan, are heard in their communications by the ear.

Note : The meaning of this is, that this Vakku gives the power to perceive, and utter intelligibly, the ideas and forms of speech of which the foundations are laid in the preceding Vakku, and which are communicated to the ear. Hence, this is the seat, or avatharam, of the soul, in all states of perfect consciousness and action.

THE PRODUCTION OF THE FOUR VAKKU

Sukkumei is produced by the Tattuvam Sivam as the efficient cause, and his Satti, as the instrumental cause.

Peisanti is produced by the Tattuvam Sathakkiyam and his Satti.

Mattimei is evolved by the Tattuvam Isuran and his Satti.

Veikari is developed by Sutta-Vittei (Rudra) and his Satti.

Note : Thus, by means of the four Vakku, the soul is brought under the influence of its proper organism, and is made ready to be vivified, and to act according to the requirements of its fate, or kanma-malam.

What next follows describes the manner in which the soul is fully reinstated in the possession of the powers of life.

II. Ascending States of the Soul

The way in which the imperfectly conscious soul, in these four vakku, is brought to a state of consciousness and activity, is as follows.

Sivam develops the Tattuvam Satti (or Vinttu): Satti evolves kalam, niyathi, and kalei. Kalei having removed, by little and little, anava-malam, just as fire removes the particles of wood burnt, the soul, in the form of kalei, associates with itself piranan, in turiyam and then becomes an inhabitant of sulutti.

Then Gnana Satti (ஞானசக்தி) evolves Sutta-Vittei. Sutta Vittei develops, for the soul, arivu (அறிவு), understanding. Ichcha-Satti (இச்சாசக்தி) brings forth the Tattuvam Isuram. Isuram produces the Tattuvam rakam. Then rakam develops, for the soul, ichchei, desire (or the passions).

Note : Gnana - Satti, the goddess of the wisdom, is the ultimate source of understanding or wisdom to the soul. Ichcha-Satti the goddess of desire, is the ultimate source of desire or passion. Kiriya - Satti, mentioned below, is the ultimate source of action to souls,

The soul is thus invested with the proper forms of desire, understanding, and action, which constitute the avatharam that exists in the heart (or the middle region'. In this state the soul is denominated purusha-tattuvam (புருஷதத்துவம்), and also panchakanchukan (பஞ்சகஞ்சுகன்) the lord (or possessor, of the first five (of the Vittiya-Tattuvam).

In the same way, Kiriya-Satti (கிரியாசத்தி) evolves, in the avatharam of purusha-tattuvam, Sathakkiyam. Sathakkiyam develops pirakiruthi (ullam, a form of pirakiruthi). This pirakiruthi connects with the soul as kunam. Then the soul, in the form of the Great Kunam, stands in union with the Tattuvam, as a preparation for the experience of good and evil.

Conscious state of the soul in Soppanam.

The instrumentality by which the soul becomes intelligent in the avatharam of soppanam, consists of the following five Tattuvam viz; manam, putti, akangkaram, sittam, and ullam. These respectively evolve the symbols a, u, m, Vintu, Natham. These symbols develop the five mundane gods, viz: Brahma, Vishnu, Ruttiran, Mayesuran, Sathasivan. The soul, possessing these Tattuvam, becomes sukkuma teki (சுக்குமதேகி), an intelligent and active individual, in soppanam, in the same way as it experiences good and evil in sakkiram. With these qualifications, it becomes an inhabitant of sakkiram.

Note : The symbols, a, u, etc. constitute the panchakkaram (பஞ்சாக்கரம்), the five lettered mantiram, in its second stage of development.

Intelligent and Active State of the Soul in Sakkiram.

The method is as follows. When the soul, standing in the place of akasam, ether, and possessing sottiram, the organ of hearing, apprehends sattam, sound, vakku, mouth, will give utterance to the same.

When the soul, standing in the Element vayu, air, and being in possession of tokku, the organ of feeling, distinguishes parisam, touch, the feet will move.

When the soul, in the Element teyu, fire, and in possession of Sadchu, the organ of sight, discriminates rupam, form, the hands will perform their functions of giving and receiving.

When the soul, in the element appu, water, and in the possession of singnguvei, the organ of taste, perceives rasam, taste, payuru will perform their office of separating and voiding the excrements.

When in piruthuvi, earth and in the possession of akkiranam, the organ of smell, the soul perceives kantam, smell, upatham will yield delight.

In the avatharam in which these operations are carried on, Anna - Satti, (அன்னசத்தி), the abstract Satti, brings forth the Tattuvam called Sivam. This sivam evolves mayei (the last of the Vittiya - Tattuvam). This mayei, standing in the form of kunam, and by means of the nine kunam, magnifies things (or causes the soul unduly to magnify the things of sense), and to call a lie the truth. By this means, the soul becomes subject to births and deaths.

Thus far (Melal-Avattei, also denominated) Sahala-Avattei (சகல அவத்தை).

III. Pure States of the Soul.

Note: The successive states, or stages of progress, of the soul towards its ultimate deliverance from its entanglements in the body, are called ninmala-avattei (நின்மல அவத்தை), the Avattei in which malam is destroyed. The course of the soul, here, is through the Ascending States.

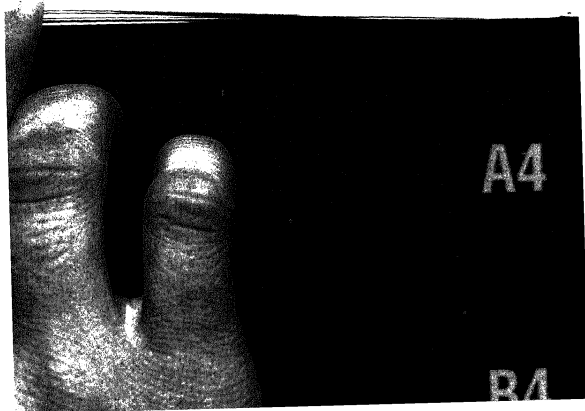
The elucidation of the ninmala-avattei in the Sutta-Avattei, is as follows.

When one's kanmam has met its award, and anava-malam is satisfied; when one has received the lamp of wisdom from one's Guru; and when one has come to distinguish and understand Sivan, the soul, and pasam, then one's avatharam, organism, in which one will receive grace, is as follows.

1. When the soul comes to a full vision of the Elements, his stula - sariram (ஸ்தூல சரீரம்), gross body, will cease to exist (or will cease to control or influence him). This state is called ninmala - sakkiram (நின்மல சாக் கிரம்).

2. When one gets a vision of the Intiriyam, five perceptive Organs, and five Organs of Action, the Elements will withdraw (or cease to affect the soul). This is ninmala-soppanam (நின்மல சொப்பனம்)

3. When one comes to understand the Antakaranam, Intellectual Organic Faculties, the Intiriyam will cease to exert their influence. This state is called ninmala-sulutti (நின்மல சுழுத்தி).



4. When the Varuga-Tattvam are revealed to the soul, the Antakarmam will withdraw their influence. This state is designated nimnala-turiyam (நின்மல துரிமம்).

5. When the Satta-Tattvam are clearly understood, then the Varuga-Tattvam will cease to operate on the soul. This state is called nimnala-turiyathirham (நின்மல துரியாத் தம்).

Further view of the Soul in these Nimla-Avatten.

Nimnala-sakkiram is the state in which one's Anta-karanam, which had let out the soul through the senses, become Sivakaranam (or divinely Illuminated), so that, from having seen the world as eternal, one now humbly approaches and obtains grace/help of one's Guru.

Note: This is the transcendental development of one's mind, which one grasps at once, or intuitively understands, all things and circumstances as they are.

Nimnala-soppanam is the state in which the soul, by hearing and understanding his Guru, comes to see Sivan. He then becomes exalted, draws near, and is made a possessor of Sivan's enjoyment. In this, it is neither too much elated, nor zealous, nor overwhelmed.

Note: This is a stage in sanctification, when one's spiritual, or illuminated vision begins to govern and regulate one's affections.

Nimnalasulutti is an advanced stage in self-government in which the devotee is enabled to receive honor, or a distinguished name, without the propensity to say: "I have made this acquisition," etc.



Note : Such an one is supposed to have got the victory over his natural pride and vanity, so completely do his spiritual visions engross him.

Ninmala-turiyam is the state in which the soul reaches the sampurana-tisei (சம்பூரண திசை),¹ region of plenty, whence happiness flows in upon it.

Ninmala-turiyathitham is the state in which the soul transcends even the four above-named attainments, and leaves them.

Note : The soul is now in Siva-Rupam, and is a siva, a god, rather than a mere soul, and is in full participation of the joys of Sivan.

All that can be said of the soul in this state of sampurana-tisei, is that Sivan will appear to it, and shine as the sun, with unspeakable and overwhelming splendor.

Thus, one who has obtained the vision of ninmala-sakkiram, will have one's natural propensities and powers of talking, etc., stupefied, and checked, like one bathing under water, and like one who has eaten to repletion.

Thus far the Karana-Avattei (Karana, radical, in reference to the ninmala-avattei), which are also called Suttam (Sutta-Avattei).

Here ends the view of the Avattei.

1. The translator should have meant தசை (state, condition). Ed.

SECTION VI

TESA - KARIYAM (தேச காரியம்).

Note: The phrase tesa - kariyam means, literally, the ten things. Here, it refers to the ten principal states or positions of the soul in its organism, the human microcosm. These states involve all the relations of the soul to the Tattuvam here brought to view so far as they bear on its moral and religious character, and on its present condition and prospects. These are topics which belong exclusively to the initiated, or such as have taken a regular course in Hindu theology, and who have advanced to the last stage of religious life, called gnana - patham, the way of wisdom.

The Tesa-Kariyam are as follows, viz; Tattuva-Rupam (தத்துவ ரூபம்), the Form (or body) of the Tattuvam; Tattuva Terisanam (தத்துவதெரிசனம்), the vision of the Tattuvam; Tattuva-Sutti (தத்துவசுத்தி), the Purity (or Cleansing) of the Tattuvam; Attuma-Rupam (ஆத்தம ரூபம்), the soul's Proper Form; Attuma-Terisanam (ஆத்தம தெரிசனம்), the Vision of the Soul; Attuma Sutti (ஆத்தம சுத்தி), the Purity of the Soul; Siva Rupam (சிவரூபம்), Sivan's Proper Form (or Sivan, as incarnate Deity); Siva-Terisanam (சிவ தெரிசனம்), the vision of Sivan; Siva-Yokam (சிவ யோகம்), the Union with Sivan; Siva-Pokam (சிவபோகம்), the Enjoyment of Sivan.

Note : These states are first very briefly defined ; and then, with the exception of the first three, are repeated, and more fully explained,

I. Tattuva - Rupam is the visible form in which the soul perceives the Mukkunam (or is brought fully under their influence), and made to understand their existence.

Note : This is the condition of the embodied soul in its first stage of spiritual enlightenment. The Three Kunam are the ultimate source of all quality or character in man, and may be indefinitely developed and expanded. But the more generic and prominent development is three-fold, making nine kunam. According to another author, the three are as follows. Sattuvika-kunam, goodness, produces illumination, and mildness in thought, word and deed. Operating in these directions, it becomes an 'unfailing and perfect light to the soul arousing it, and making it ready to eat the fruit of its own doing.' Rasatha-kunam, passion, produces for the soul the propensity to excessive occupation in thought, word and deed, and asperity in the same. By these means it prepares the soul to receive pleasure and pain, according to its kanmam, or the law of its fate. Tamatha-kunam brings forth arrogance, that egotistic kunam which says : "There is none like me," etc., and wilfulness, or depraved will. By these means, it welcomes all sensual objects, and brings them to the soul.

The first stage in the soul's spiritual progress, is a degree of self knowledge, by which it has a view of these kunam, and its relations to them.

II. Tattuva-Terisanam is the state in which the soul discovers the nature of its existence with the Tattuvam, and the method in which they operate (or how it lives in them).

III. Tattuva-Sutti is the state in which the soul comes to understand that the Tattuvam are distinct from itself, and in which they withdraw their influence (or cease to influence the soul).

IV. Attuma-Rupam is the state in which the soul comes to understand that the form called gnanam is the real form (or a firm reality).

Note: The soul has been already illuminated by Siva-gnanam, the light, or wisdom, of Sivan, though it knows it not. It now discovers that there is a real existence in which 'It lives, and moves, and has its being,' and through the agency of which it has made all its previous discoveries and advances, though it does not yet understand its true relation to this gnanam.

V. Attuma - Terisanam is the state in which the soul comes fully to understand Tattuva - Terisanam, and when it rises superior to the influence of the Tattuvam; but it now considers, that it is by its own understanding that it has thus advanced.

VI. Attuma - Sutti is the state in which the soul understands its own proper powers of mind, and is prepared to say that it is Sivan that bestows favors in both pentam (பெந்தம்), its organic entanglements, and mutti (முத்தி), its liberated state.

Note: The doctrine here taught is, that the soul, in this stage has learned that whatever it may have ascribed to itself, or to its own understanding and powers, at any time, should be accredited to Sivan, as the result of his direct agency; and that this agency is in strict accordance with the laws of kanmam, fate.

VII. Siva-Rupam is the state in which the soul comes to know that Sivan exists in the form of gnanam, which is beyond the reach of the thirty-six Tattuvam, and the mode of existence and operation of which is incomprehensible and ineffable.

Note: This divine form, Siva Rupam, is what the soul should aspire to attain. It is a state of bliss which the human intellect can neither apprehend nor describe. The discovery now made is, that such is Sivan's proper form, and that such may be the form, or embodiment, of the soul.

VIII Siva-Terisanam is the state in which the soul learns that it is this gnanam which makes the thirty-six Tattuvam known to the soul, explains them, and releases the soul from their control, and also, that it gives the soul a view of itself.

IX. Siva-Yokam is the state in which the soul sinks into Gneyam (கேயம்) the god who is embodied in gnanam, and becomes the possessor (or subject of gnanam (or becomes itself a gneyam or sivan).

Note : The soul here becomes clothed in divine habiliments. Dressed in gnanam, it is prepared to be associated with God, to be forever in so close a union with Him, as to form unity in duality, an attuvitham (அத்துவிதம்), like that of soul and body.

X. Siva-Pokam is the state in which the soul understands that this gnanam will never leave it, and in which it exists as gnanam, or in the form of Siva-gnanam.

Sub-divisions and Further Explanations of the last seven of the Tesa-Kariyam.

I. Sub divisions of Attuma-Rupam

In this state, the soul exists as the possessor of the forms of ichchei, desire; gnanam, wisdom, and kirikei, action.

1. As the subject of *ichchei*, the soul desires and pursues the necessities and comforts of life.

2. As the subject of *gnanam*, it takes a discriminating view of things.

3. As the subject of *kirikei*, the soul labors (or acts), and pursues and holds all things as its own property.

II. Sub Divisions of Attuma Terisanam.

In this state, the soul gets a view of itself in *ichchei*, in *kirikei*, and in *gnanam*.

1. When the soul has arrived at this stage, *ichchei*, passion, will live and operate through the *Antakaranam*.

2. When its *kirikei* is active, the soul being in this stage, it will operate through the *Kanmentiriyam*, Organs of Action.

3. Now the soul renounces these sensible objects, as not belonging to a spiritual being (a Wise Man, and recovers itself, and stands (or forsakes the vanities of sense, and cleaves to realities).

III. Explanation of Attuma Satti

Attuma Sutti is the state in which, when the soul has seen itself, it discovers both the method in which it knows all things by the aid of *Sivan*, and also the way in which *Sivan* is manifest to the soul; and when it stands in *Sivan's* *Gnana-Satti* as its own *gnana-satti*, being dissociated from both *malam* and *Sivan*.

IV. Subdivisions of Siva - Rupam

Sivan (as well as the soul, in the human microcosm has the three-fold form of ichchei, passion; gnanam, wisdom; and kirikei, action.

1. Ichchei is the form in which He desires to set souls free in mutti

2. Gnanam is the form in which He apprehends, in one connected view, the kanmam of souls (or all their transactions from eternity .

3. Kirikei is the form in which, in order that there may be effected for souls a proper adjustment of their kanmam, He knows the whole aggregation of their kanmam from eternity, both such as are ready to be cancelled, and such as are not; brings them together, and causes the soul to eat (experience) what remains, and thus brings them to an end.

V. Explanation of Siva - Terisanam

In order to reveal Himself to souls, Sivan causes the kanmam to depart from them. For this purpose He stands in three forms, and bestows His favor (or illuminating grace). These three instrumental forms through which He shines on the soul, are (the three lingam, which are designated by) the terms he, she, it

VI. Explanation of Siva-Yokam

When the soul is thus favoured by Sivan, He conceals the three forms in which He stands, and in which He develops all things: and, when He produces the Tattuvam and the soul, and causes the soul's kanmam to live and

operate, He hides himself from the view of the soul, within His own proper form. Into this most perfect Sivan it (the beatified soul) sinks; and losing all distinction of the internal and the external, it sees Sivan as He is, and comes into such a union with Him, that they cease to be two or such as to form with God a unity in duality).

Note: The native commentators represent this union of the soul with God, as being effected by Siva-gnanam, which is in this case Siva Satti, or Arul Satti (அருள் சத்தி). She envelops the soul as with a beam of sacred light, the effullgence of Sivan; so that the soul becomes, as it were, identified with Her, and a sharer in all Her joys. And She being an essential part of Deity the soul is, by this means, brought into this most perfect union with God. The soul's proper form is now Siva - gnanam, and hence the soul is a sivan.

VII. Explanation of Siva-Pokam

The soul standing in the form of Para-Satti, and being a sharer in Her joys, and Sivan, who is the foundation of delight, and the soul, having thus ceased to be two, Siva-anupokam (சிவஅநுபோகம்), the divine delectation, springs up in the soul. Thus this enjoyment of the soul with Sivan arises from Sivan, just as heat from fire, and coolness from water.

Tattuva-Kattalei is ended.



2. Saiva Siddhantam and J. M. Nallaswami Pillai

(Siva Sri J. M. Nallaswami Pillai tells us that he began his 'serious study' of Saiva Siddhantam in 1894. He was then thirty years old. It is amazing to find that he could produce a translation of Siva Gnana Bodham the very next year. Dr. G. U. Pope who had never met Pillai in person was all admiration for him. At page xlii of his translation of Tiruvachakam which he published in 1900, he observed as follows: "Mr. J. M. Nallaswami, a learned Caivite of Madras, has recently published a translation of Civa-nana-bodham, with valuable notes, which is a most useful compendium." Compendium as the dictionary tells us is "a comprehensive but compact summary of all relevant information".

At the time when Pillai entered the field of Saiva Siddhantam, there were not any works in English, the translations of Rev. H. R. Hoisington excepted. Pillai therefore felt that his first duty was to produce translations of Siddhanta Sastras. His publication of Siva Gnana Bodham in 1895 was well received and in 1897 he published his translation of St. Umapathi's *Tiruvacutayan*. Dr. G. U. Pope and Rev. G. M. Cobban had both severally translated this work. However out of deference for Pillai they did not publish their translations. Later Pope had his translation incorporated in the introductory portion prefixed to his translation of Tiruvachakam. It should be said that even Pope could not enter into the genius of the Agamanta,

not being fully conversant with its right traditions which no doubt were not easy of access to European scholars. This therefore accounts for the rapier-thrust of Dr. V.V. Ramana Sastri of Vedaranyam who would not suffer misinterpretations to pass muster. On Dr. Pope, Sastri wrote as follows: "A remarkable instance of failure to enter into the spirit of the Agamic teaching, on account of this difficulty, is seen in the faulty interpretation put by the Rev. Dr. G. U. Pope on the cardinal doctrine of Agamic mysticism, **Sakthi-nipata**. The late Oxford Professor of Tamil, clever as he was as a skilled translator of the Kural, the Naladiyar and the Tiruvachakam, is quite wide of the mark when he explains Sakti-nipata as "cessation of energy" in the Introductory Essay prefixed to his edition of the Tiruvachakam. The explanation calls to mind an analogous instance in which a European Sanskritist, unaware perhaps of the bearings of the expression, rendered the collocation 'Parama-hamsa' into 'great goose'.

Pillai felt that beyond sporadic attempts "of uncertain value", no serious endeavour was so far made to provide for the literati a connected conspectus of the length and breadth of the teachings contained in the Saivagamas. This feeling was shared with equal fervour by Dr. V. V. Ramana Sastri, an Agamantin of unsurpassed scholarship. The friendship that subsisted between Sastri and Pillai, we firmly believe, was God-ordained.

In 1897, Pillai under his "sole auspices and support" founded the Journal — The Light of Truth, also known as the Siddhanta Dipika and Agamic Review, and this launched itself into the world of philosophers and thinkers, not with a whimper but with a bang and the reverberations thereof are part of eternity. This Journal augured the revival of

Tamil Saivism. It is a pity that it had to be discontinued since 1914. The strain on Pillai whose career was one of profound dedication and continued sacrifice, obviously exceeded human endurance and he acquiesced in the inevitable. The promised revival of the Journal by his son did not materialise.

The monumental contribution of Pillai is his translation of Sivagnana Siddhiyar into English. To our knowledge he is the only scholar who had englished both Parapakkam and Supakkam. His translation was serialised in the Siddhanta Dipika between 1897 and 1902. Pillai was a true devotee of Siva who is not only the Lord of the Southern Land but of the whole Universe. The Lord in His infinite mercy condescended to accommodate Himself to our capacities in the Revelations which are in Sanskrit and Tamil. Brahmma - Sutras are hailed as part of this divine corpus. The only commentary of Brahmma-Sutras treasured by the Saiva Siddhantins is the one by Sri Nityakantha as it is the one which in the main reflects the spirit of Siddhantam. Pillai therefore thought that a dependable English translation of the Pashya of Sri Nityakantha was a desideratum. He would not rest content till he happened on him who could immediately undertake the Herculean task and come out with appreciable success. Through his friend Dr. V. V. Ramana Sastri was the most competent one in the field, Pillai could only think of him as a candidate in the context, as he was a stickler for utmost precision and perfect perfection. He might consume decades and yet not complete the work. The pressing need was for a translation, dependable and readable at once. Pillai therefore pitched upon Sri Mahadeva Sastri of the Oriental Library of H. H. The Maharaja of Mysore. Then

arose the problem of remunerating the translation. It was at this juncture Pandituraiiswami Tevar, the Zemindar of Palavanattam (the President and Founder of the Madurai Tamil Sankam) came to his rescue. His contribution to the noble cause was sizeable. The short-fall was made good from the thinning purse of Pillai. The translation into English of Nilakantha's commentary was commenced in February 1898 and was brought to a close in 1906.

The last days of his life are touchingly described by his son J. N. Ramanathan, thus: "... His labours of twenty-five years in the field of Religion and Philosophy were not in vain ... He attained **malaprapakam**, the stage which leads on to advaida. Though he ailed for a month from carbuncle, he never complained of any physical pain, nor was he mindful of the material world. He was cheerful and happy and was ever meditating on the Supreme Sivam and finally he reached the stage aptly depicted by St. Manikkavachakar in the Tiruvachakam in the following lines :—

ஊன்கெட்டு உயிர்கெட்டு உணர்வுகெட்டு

என் உள்ளமும் போய்

நான் கெட்டவாபாடித் தெள்ளேணம் கொட்டாமோ,

[In Him my body, soul and mind were merged

How all myself was lost, sing we and beat Tellenam !]

..... Tiruvairu was smeared on his forehead and camphor was lit. He opened his erstwhile closed eyes, and beheld the brilliance (jyoti) ... "

Pillai breathed his last at 3 P.M., on 11 August 1920 at Madurai. To-day devotees of Siva can rapturously read Pillai's translation in English of the twelve sutras of Siva Gnana Bodham inscribed on the inner walls of Lord Chokka Nata's Temple at Madurai.

Siva Sri Pillai lives enshrined in the heart of every true Saiva Siddhantin and if we are to-day what we are, it is on account of this immortal VALLAL (வள்ளல்).

Dharmapura Adhinam has acquired the copy-right of Pillai's works as well as the invaluable contributions treasured by The Light of Truth.

Hereinbelow is reproduced the Preface to his translation of Siva Gnana Bodham.)

Editor.

PREEACE OF J. M. N. PILLAI TO HIS ENGLISH VERSION OF TAMIL SIVA GNANA BODHAM

A few words will suffice to introduce the book to the public. The original work is regarded as the Muthal Nul, Revealed Book of the Saiva Religion and Siddhanta Philosophy. When I first began the translation, I was rather diffident about the sort of reception it will meet with in the hands of the public ; but since, I have been able to discuss some of the subjects herein contained with many intelligent persons, belonging to all shades of opinion, Hindu and Christian, and all of them have spoken appreciatively of the work. I have also received assurances from several valued friends about the importance of the work. Besides, from the facts I set out below, I am led to believe that the time of appearance of this book is quite opportune. Within the last two or three weeks I have come across three important publications, which have prepared the public mind, here and in England, for an appreciative study of the Tamil, Moral, Religious and Philosophical writings. I

refer to the Rev. Doctor G. U. Pope's paper on 'Ethics of Modern Hinduism', Professor P. Sundaram Pillai's 'Some Milestones in the History of Tamil Literature or The age of Tirugnana Sambantha' and the recent article of the Rev. G. M. Cobban in the Contemporary Review, entitled 'Latent Religion of India'. Of these, 'Some Milestones' contains an elaborate critical resume of the History of the Saiva Literature in Tamil from the 5th century down to the 13th century; and the other contributions contain a review of Saiva Ethics and Religion and Philosophy of about the same period. Doctor Pope in referring to the Tamil Kural observes, "In this great and ancient language, there exists among much else that is interesting and valuable, an ethical treatise, not surpassed (as far as I know) by anything of the kind in any literature." And in pages 3 and 4 of his paper, he discusses the Siddhanta doctrine of the three Padarthas, Pathi, Pasu and Pasa, on which this Ethics is based. And in the end, the Rev. Doctor is forced to confess, even after making all sorts of reservations and qualifications that "it is evident from what has been said above, we have in Southern India, the outlines at least of ethics, which in a Christian point of view is nearly unexceptionable." And he is good enough to add, 'to meet thoughtful Hindus in a spirit of dogmatic antagonism, or to treat them with contempt or to speak of them as the perishing heathen is absolutely unfitting. We have even something to learn from Hinduism'. But the deeply implanted prejudice lingers, and it leads him to say that truth found in the Kural must have been derived from a Christian source. The Rev. G. M. Cobban is more generous in this respect. He says, "First I think we should insist on the cordial recognition of these truths, and cheerfully acknowledge their kinship to Christianity, for all truth is

akin. The Hindu poet knows what to say of it. He says 'the heart is made pure by the truth'. If I am asked whence these truths came, I would say from Heaven, from Him who is the Truth. But, whether they are the direct gifts of God to the Hindus, or whether as boulders, they have drifted and they have travelled to India, I cannot tell; the evidence on this point is incomplete. If any urge that, although Hindus recognize their authority, they are uninspired, and not really authoritative, I would say truth is authoritative, because it is truth, not because it came in a particular way. And all truth is from God. " The Siddhantis not only believe that 'the heart is made pure by truth', but that no truth should be thought as faulty, even if it is found in an alien book.

அந்நிய நூலின் விதி விரோத மேல்
உன்னேல் பழுதென் றுளத்து.

The article in question, after reviewing briefly the attitude of Missionaries towards Hinduism from time to time proceeds to state, "We find much truth both in books and men; so much as to surprise the student and delight the wise Christian teacher." The article gives a brief summary of the Siddhanta doctrines and quotations from nearly all the Siddhanta Sastras and other works referred to by me in the body of the work. After these quotations, follow a remark, "If we give to the truths enumerated and illustrated above, our careful consideration, we shall admit that they indicate a clear advance on the teaching of the Vedas or the Pantheism * of the Upanishads". But that is an issue raised between Siddhantis and other Vedantists as to what the Vedas and Upanishads really teach, which I

* This is Henotheism or Cathenotheism as distinguished by Max Muller. Ed.

explain further in my introduction. I am afraid that Hinduism has lost more than what it has gained by an onesided representation from within and from without, by translating and publishing such works and interpretations only as accord with the Idealistic School of Hindu Philosophy. No doubt the truth is here, but not in the latent condition as the Rev. Gentleman supposes. This is the truth which has been taught to me and which I have learned from my earliest years; and neither my parents nor my teachers have ever taught me to mistake a stock or a stone for God. The truth is here and it is not kept concealed as is supposed, and the words have gone forth, thrice,

1. ஒன்றாய் பலவாய் உயிர்க்குயிராய்
ஆடுங் கருணைப் பரஞ்ஜோதியருளைப் பெருதற்கு அன்பு
நிலை
தேடும் பருவமிது கண்டீர் சேர வாரும் சகத்தீரே

O! Come Ye together from all parts of this world !
See, this is the time for finding that condition of Love which will secure us the Arul (Grace) of that Gracious and Supreme Light, which is One, which is All, and which is the Life of life.

2. பொய் வந்துழலும் சமயநெறி புகுத வேண்டாம் முத்தி
தரும்
தெய்வ சபையை காண்பதற்குச் சேர வாரும் சகத்தீரே

O! Come Ye together, to see the Divine Presence, which will give Moksha ; and don't enter the paths of those religions which wallow in untruth.

3. அகண்டாகார சிவபோக மெனும் பேரின்ப வெள்ளம்
பொங்கித் ததும்பிப் பூரணமாய்
ஏகவுருவாய்க் கிடக்குதையோ, இன்புற்றிட நாமெடுத்த
தேகம் விழுமுன் புசிப்பதற்குச் சேர வாரும்
சகத்தீரே

Oh ! That Great Flood of Joy of Limitless Sivabhoga is rising and flowing over ; and it is filling everything and yet remains One ! Come Ye together to partake of It, and obtain bliss, before ever our bodies perish ! and let them who have ears to hear, hear.

The worst feature of modern Hinduism is pointed out to be its idolatry ; and the Rev. Gentleman would persist in calling it the substitute for truth and not truth's symbol. I have discussed the pros and cons of this question in my notes to the Sixth Sutra ; and so much prejudice and ignorance prevail in regard to this question, that all that I would crave for, is a fair and patient hearing. I refer the reader also to an excellent Tamil book brought out by Sri la Sri Somasundara Nayagar Avergal of Madras entitled 'Archadipam' in which this question is also more fully treated.

Before concluding, I cannot resist the temptation of indulging in one more extract from the valuable article of the Rev. G. M. Cobban, the appropriateness of which the readers will easily perceive.

"I once spent a few days with a fakir on his way to Rameswaram as a pilgrim. We travelled together and having come to be friends, he told me how he had spent four years in the jungle as the disciple of a celebrated religious teacher (Guru) and Saint. 'And what did he teach you during your first year', I asked. 'The Sacredness of truth,' was the reply. 'How did he teach it?' By teaching me nothing during the year. He was testing me to see if I was worthy to receive the truth.' 'And what did he teach you in the succeeding years? 'He spoke to me seldom, and taught me in all twelve Sanskrit Slokas.' (24 lines). The instruments of the

disciple's culture were few and simple, and its area small. Half a page of Sanskrit does not seem an exhaustive College Course. But the slokas stretched to infinity as the student gazed on them with the inner eye, and in a narrow space, and on the strong food of this small curriculum, he had grown to be an acute and strong thinker. But had he failed to show himself worthy to receive the truth, the Guru would not have taught him. '

The twelve slokas, the Hindu fakir referred to, may or may not be the twelve Sutras of Sivagnanabotha, but nevertheless, the above remarks are equally appropriate.

Compare the words of Thayumanavar in praise of the author of Sivagnana Siddhi,

பாதி விருத்தத்தால் இப் பார் விருத்தமாக உண்மை
சாதித்தார் பொன்னடியைத் தான் பணிவது எந்நாளோ?

"O for the day ! when I can worship the golden feet of him who declared the truth, in half a stanza by which I lost all my illusions".

In conclusion, I have to tender my thanks to Pandit Murugesam Pillai Avergal, who assisted me in my study of the Tamil Commentaries and to M. R. Ry. Tandalam Balasundram Mudaliar Avergal, who rendered invaluable help by his suggestions etc., while these sheets were passing through the Press and to Messrs. G. Ramaswamy Chetty & Co., who have displayed very great care and taste in the get-up of the book.

TRIPATUR,
6th July 1895

J. M. N.

AFTER WORD

Siva Sri Pillai filled the pages of his Journal which became world-famous almost immediately with translations of Tirmular's Tirumantiram, Saiva Samaya Neri Vilakkam, Siddhanta Sastras, classical poems of Tamil literature, critical articles on various systems of religion and philosophy, excerpts of unusual importance etc., etc. He presided over religious conferences. His multifoliate lectures covered a wide range of subjects which well bespoke his myriad-minded calibre. The aim of Pillai was to make it his "proud boast" to achieve a complete translation of all the fourteen Tamil Sastras as well as the Sanskrit works on Agamaanta, uniting himself with the endeavours of his friends and co-servitors of Saivism. After a time when his dream was realised, though as yet in part only, he felt happy, encouraged and blessed.

Pillai had translated "Vina Venpa", "Kodikkavi", "Unmai Vilakkam", "Unmai Neri Vilakkam", "Irupaa Irupathu" and "Sivapparakasam". Dharmapura Adhinam has reprinted all his translations. His translation of Sivapparakasam however, we are sad to relate, did not see the light of day and the mss., we are afraid, are lost for ever.

An anthology of twenty four articles on Saiva Siddhantam by Pillai was published in 1911 by the Meykandan Press and this work goes by the name "Studies in Saiva Siddhanta". A sixteen page introduction by Dr. V. V. Ramana Sastri forms the crest-jewel of this work.

Part one of Periya Puranam (a condensed version in English) came as a posthumous publication in 1924.

— Editor.

3. Vedanta - Sutras With Srikantha Bhashya First Adhyaya - First Pada

BHASHYAKARA'S INTRODUCTION

Translated by A. Mahadeva Sastri, B. A.

(The value of Srikantha (Nilakantha) Bhashya on Brahmma - Sutras can never be overemphasised. It remained a closed book for the West for centuries. This sorely grieved Siva Sri J. M. N. Pillai who spared no effort in securing an English translation of this great commentary. The English version was serialised in *The Light of Truth* between the years 1898 and 1906. The translator Sri Mahadeva Sastri was of the Oriental Library of H. H., The Maharaja of Mysore. Later he became the Director of the Adyar Library, Theosophical Society. Ed.)

1. Bow to Siva, the Paramatman (Supreme Spirit) who is Sat (Existence), Chit (Intelligence) and Ananda (Bliss) in essence : denoted by the word aham (I, ego) ; the cause of the manifestation of the worlds.

2. Supreme is Siva, that Great Atman (spirit), the entire essence of all agamas (scriptures), by whom the whole panorama of all the worlds has been painted on the wall of His Sakti (energy).

3. May He secure perfection (siddhi) to you—He, the Paramatman (Supreme Spirit), endued with all excellences, to whom all this Universe of Chit and Achit (spirit and matter) is subservient.

4. Bow to the Teacher (acharya), Sveta by name, the author of many an Agama (scripture): bow to the excellent Master (Guru) the generous giver of liberation (kaivalya).

5. Resplendent is Srikantha's work on the blessed Sutras of Vyasa, — his great commentary (Bhashya), a sweet composition, mighty in meaning (but) not too extensive.

6. This Sutra of Vyasa, the eye for the wise to see the Brahman with, made turbid by the former teachers, will be made clear by Srikantha.

7. This commentary (Bhashya) is a great treasure for those Aryas who are devoted to Siva, and who take a delight in tasting the sweet essence of the whole Vedanta.

Here begins an enquiry into the Upanishads. Now:- (1) For what end of man (purushartha) is this enquiry intended? The end of man consists verily in the attainment of happiness which is the object of unqualified love, or in the complete cessation of pain which is the object of unqualified hatred. (2) Who is here the adhikarin i.e., the person qualified for the enquiry? The adhikarin is the person who is endued with such attributes as a thirst for the subject. (3) What is its subject? That forms the subject of an enquiry which, though known, is yet not quite so well-known, and which, therefore, hangs on the swing of doubt. (4) After what does this enquiry arise? What is it which, as necessarily leading to the enquiry, should precede that enquiry? It is with a view to eradicate these sharp bristles of doubts from the minds of enquirers that the following Sutra is introduced by Lord Vyasa, crest jewel of the Omniscient.

SUTRA 1

Now, then, arises a desire to know Brahman.

This Sutra forms one section (adhikarana). By an adhikarana or section is meant here a topic which is made up of the following members: (1) Vishaya or the subject, (2) Samsaya or the doubt, (3) Purvapaksha or the prima facie view or argument, (4) Siddhantanirnaya or the demonstrated conclusion, and (5) Sangati or the connection.

Here the word "now" (atha) denotes anantarya or immediate succession, not adhikara or commencement as in "atha Yoganusasanam," "Now (let us begin) to treat of Yoga." We cannot, indeed, speak of commencing a desire to know Brahman as though it were something that can be done as a duty. In fact, desire can arise from a mere sense of loveliness in the object.

Neither can we interpret the word 'now' (atha) as meaning mangala or auspiciousness as said in the Smriti.

The syllable 'Om' and the word 'Atha': these two emerged at first from Brahman, breaking forth from his throat; whence both are auspicious; for, auspiciousness can have no logical connection with "desire to know." As to the necessity of performing, in pursuance of the example of the wise, an auspicious act when commencing a science, that necessity can be met by the mere utterance of the syllables.

Nor does the word "now" (atha) indicate that now follows another side (of an argument); for there is no occasion to speak of another side, as no one side (of any subject) has been treated of before.

The use of "now" (atha) can have no reference to an antecedent circumstance such as, like the act of eating or of going, is merely accidental ; for, here it is intended to speak of something which forms a necessary equipment: that is here held to be the antecedent condition which, when secured, forms a special qualification of the student and constitutes a necessary equipment for an enquiry into Brahman.

Now one may say : It is but right the necessary antecedent (here implied) of Brahman-vichara is the Vedadhyayana or the learning of the Vedas which, preceded by the sacramental rite Upanayana performed in the case of Brahmanas and other castes at the age of eight and so on, consists in the getting up of the texts coming from the mouth of the teacher duly approached, and which leads (ultimately) to a knowledge of its contents,—this learning of the Vedas being obligatory inasmuch as it is enjoined in the special injunction 'Veda should be learned'; for, Brahman, like Dharma, being known only through the Vedas, an enquiry into Brahman is not possible for him who has not learnt the Vedas. An enquiry into Brahman should therefore come immediately after the learning of the Vedas.

(We say) : granted that such a study is necessary ; but immediately after that study should come the Dharma - vichara or enquiry into Dharma, since such an enquiry is not possible without that study. It has accordingly been expounded by the Acharya (Teacher) — in the words "Now, then, (arises) a desire to know Dharma," * — that after learning the Vedas from the Upadhyaya (Teacher) is the time for an enquiry into Dharma. We do not hold that the

Sastras treating respectively of Dharma and Brahman are quite distinct. On the other hand we hold that they form one (Sastra). From the Sutra, "Now then arises a desire to know Dharma," to the Sutra, "No return, because of the text," ** it is but one Sastra, treating of Dharma and Brahman, of worship and the object of worship : the Sutra "Now then arises a desire to know Brahman," marks only the beginning of a section which forms an integral part of that one Sastra, like the Sutra "Now then as to the definition of sesha or the subsidiary." ***

Or, because Dharma is a means to the knowledge of Brahman, and that such topics as sruti (direct statement), and linga (indication), and the exposition of the authorities such as Veda-chodana (scriptural injunction), arthavada (explanatory passage), Smriti (mediate revelation), —which are treated of in the science of Dharma — are also useful in the science of Brahman, it is right that the science of Brahman should come after the science of Dharma ; for, the end cannot be achieved without the means. The authority as to Dharma being the means to the knowledge of Brahman is the divine Sruti itself.

"This by Vedic Study do the Brahmanas seek to know, by Yajna (sacrificial rite) **** by Dana (gift), by tapas (austerity), by fast."

It cannot be urged that, if Karma be the means to the knowledge of Brahman, Dharma alone should be investigated and practised, and that the enquiry into the

** Vedanta - Sutras IV, iv 22.

*** Mimamsa - Sutra, III, i, 1.

**** Brihadaranyaka - Upanishad IV, iv, 22.

import of the Vedantic passages serves no purpose. For, when devoid of a longing for the fruits, Karma forms a means to the knowledge of Brahman by bringing about purity of mind, by way of removing sins. Accordingly the Smṛiti of the learned, beginning with the words "He who undergoes the forty saṃskaras (sacramental rites)" and ending with the words "He attains unity with the Brahman and goes to His loka,"* declares that all karmas beginning with the Garbhadhana (the ceremony connected with impregnation) constitute a means of (spiritual) regeneration by way of removing the dirt of sin.

(Objection): If all karma should thus form but a complement (of something else), like the sprinkling of water upon the grains (in a sacrificial rite), then it would detract from the independence of the (several) āśramas or religious orders as to their fruits,—that independence which is declared by the Śruti in the words "all these attain to the heavenly regions." **

(Answer :Not so. Though those karmas are independent which are done with a longing for such fruits as heavenly regions, still it holds good that those which are performed by the man who is free from such a longing constitute mere complementary factors by way of conducing to the purity of mind. In the case of such a man the fruit of Jñāna (knowledge) is itself the fruit of Karma. Just as the sprinkling of water upon the grains helps to secure Svarga, as forming a factor in generating the apurva (unseen effect) of the sacrifices of Darsa Purnamasa, so karmas help to

* Gautama Dharmasūtra, viii, 24, 25.

** Chandogya Upaniṣad ii, 23, 2.

secure moksha through the attainment of Jnana ; and therefore as forming gunakarmas (secondary factors) they are mere angas (subsidiaries).

(Objection): Since the Jyotishtoma and other sacrificial rites which are enjoined by independent injunctions as obligatory cannot constitute the mere itikartavyata or the manner of bringing about another main act, it cannot be that they are complementary factors.

(Answer): This objection is untenable; for just as the Sautramani, the Brihaspati-sava and the like which are enjoined as primary means by independent injunctions form also secondary constituents of the Agnichayana and the like, so also an act may be of two-fold nature in virtue of a two-fold injunction. * Wherefore until knowledge springs up karma should be performed.

(Objection): Because of the text "(by yajna etc.) they seek to know, ** karma should be performed till the dawn of a desire for knowledge.

(Answer): There is no force in the objection; for, mere desire cannot constitute an object of human pursuit.

Wherefore it is but right that the science treating of Brahman should follow the enquiry into karmas which are the means by which to attain the knowledge of Brahman.

Reproduced from The Light of Truth, Vol. 1, No.8, Jan., 1898, pp. 193-195.

* One injunction enjoining it as a primary means and a second injunction enjoining it as secondary factor.

** Bri. Up. IV, iv . 9 .

4. Max Muller and Saiva Siddhantam

(Gold needs no gilding; neither does lily, painting. It will be presumptuous on our part to introduce Max Muller to scholars. Max Muller was born in Germany; he chose to settle down in England; his heart, however, was ever in India. By the time he became alive to the glories of Tamil Saivism he was too old to master it. Hence his exhortation, extracted hereunder. Ed.)

.....Such journals as the Pandit, the Brahmavadin, the Light of Truth, and lately the Journal of the Buddhist Text Society, have been doing most valuable service. What we want are texts and translations, and any information that can throw light on the chronology of Indian philosophy. Nor should their labour be restricted to Sanskrit texts. In the South of India there exists a philosophical literature which, though it may show clear traces of Sanskrit influence, contains also original indigenous elements of great beauty and of great importance for historical purposes. Unfortunately few scholars only have taken up, as yet, the study of the Dravidian languages and literature, but young students who complain that there is nothing left to do in Sanskrit literature, would, I believe, find their labours amply rewarded in that field.

Reproduced from the Preface to The Six Systems of Indian Philosophy, pp. xix-xx, 1899.

5. Saiva Siddhantam and Rev. Dr. G. U. Pope

(George Uglow Pope was born on 24 April 1820 in Prince Edward Island in Nova Scotia. His family migrated to England when he was an infant. Even as a child he cultivated many a language. He left for South India in 1839. It was at Sawyerpuram near Tuticorin, "The Student of Tamil" bloomed into a scholar of Tamil, Sanskrit and Telugu. Pope set up several schools and taught Latin, English, Hebrew, Mathematics and Philosophy. As he was a martinet he was always in trouble. Of him Bishop Caldwell said : "The chief drawback to his success was the severity of his discipline which led, after a succession of petty rebellions, to his withdrawal." Pope believed in the theory: "Things have tears." He worked with the motto: "Conscience within and God above." He completed his translation of Tirukkural on September 1, 1886. His "Sacred Kural" contains introduction, grammar, translation, notes, lexicon and concordance. It also includes the English translation of F. W. Ellis and the Latin translation of Fr. Beschi. It is a tome of 436 pages. He had, by February 1893, translated Naaladiyaar. His magnum opus, the translation of Tiruvachakam appeared in 1900. Of this he says : "I date this on my eightieth birthday. I find, by reference, that my first Tamil lesson was in 1837. This ends, as I suppose a long life of devotion to Tamil studies. It is not without deep emotion that I thus bring to a close my

life's literary work." The much coveted Gold Medal of the Royal Asiatic Society was awarded to him in 1906. He passed away on 12 February 1908.

The services of this great soul to Tamil and Saivism defy reckoning by weights and measures. In his last days he was a mature Saiva Siddhanti, with his faith as ever rooted in Christianity. He delivered his last sermon on May 26, 1907. What he himself felt about it, is extracted hereinbelow. It is reproduced from the Light of Truth, Vol. VIII, February 1908, No. 11, page 327. Editor.)

THE LAST MESSAGE FROM REV. DR. G. U. POPE, M.A., D. D.

In forwarding us a copy of his last Sermon preached in Balliol College Chapel on May 26, 1907, with all best Christmas wishes, Dr. Pope wrote to us as follows in his Autograph which will interest all Indian lovers of this old Tamil veteran Scholar and Savant.

26 Walton Bell Road,
Oxford, Dec. 25, 1907.

My dear friend,

In the heart of this my last sermon, lie truths that harmonize with all that is best in Tiruvachagam and Sivanayanam (Siva-gnanabodham).

I am very old. May the Father bless you and yours.

Ever truly your friend
G. U. Pope.

THE SOUL'S EMANCIPATION (வீடு. Mutti முத்தி.)

In Sanskrit, Mukti or Moksha

The best explanation of the Caiva Siddhanta doctrine of Mutti, or the Soul's final emancipation from embodiment (*erlösung von den weltlichen banden—Seligkeit*), is found in the treatise called Civa-Piragacam (சிவப்பிரகாசம்) by the same great sage Umapathi (1.38, &c.), and has been translated (though from a very imperfect MS.) by Mr. Hoisington (*American Oriental Soc. Journal* 1854). This is a commentary on the Civa-nana- bodham. Mr. J. M. Nalla-sami, a learned Caivite of Madras, has recently published a translation of Civa-nana-bodham, with valuable notes, which is a most useful compendium.

Ten faulty (or imperfect) theories of this consummation, so devoutly wished for by all Hindus, are enumerated in these works, or in the commentaries on them:—

(1) There is the bliss aspired to by the Lokayattar ('Worldlings'. This is simply gross sensual enjoyment in this world. These heretics are continually attacked in the Siddhanta books. (See *Sarva-darcana-sangraha* (Trubner's Series).) They were atheistic Epicureans, followers of Charvaka (Note XIV .

2) There is the cessation of the five Kandhas. This is the Buddhist Nirvana, and is always considered by Tamil authors to be mere annihilation. The South-Indian view of Buddhism is illustrated in Note IX. *Sarva-darcana-sangraha*, p. 31).

(3) The destruction of the three (or eight) qualities is pronounced to be the final emancipation by some Jains, and by the teachers of the atheistic Sankhya system. This would reduce the human Soul to the condition of an unqualified mass, a mere chaos of thought and feeling.

(4) There is the cessation of deeds by mystic wisdom. This is the system of Prabhakara (Sarva-darśana-Sangraha, p. 184). The deeds mentioned are 'all rites and services whatsoever.' The devotee becomes in this case, so the Caivite urges, like a mere image of clay or stone.

(5) 'Mukti' is represented by some Caiva sectaries as consisting in the removal from the Soul of all impurity as a copper vessel is supposed to be cleansed from verdigris by the action of mercury. There is a good deal of abstruse reasoning about the pollution aforesaid. 'Copper is not really in this sense purified by the removal of the green stain on its surface; the innate weakness of the metal is in its constant liability to this defilement. Gold is never coated by such impure matter. Copper will always be so; it is, as it were, congenital. Now these sectarians preach that, by the grace of Civan, the innate corruption of the Soul may be removed, from which will necessarily follow permanent release from all bonds.' This seems to resemble very closely the Christian idea of the sanctification of the souls of men by divine grace infused. The Siddhanta, however, insists upon it that for ever, even in the emancipated state, the power of defilement, the potentiality of corruption, remains (i.e. '*Pacam is eternal*'). This corruption cannot, it is true, operate any longer in the emancipated condition: but it is still there,—dead, unilluminated, the dark part of the Soul, turned away from the central light, like the unilluminated

part of the moon's orb. Personal identity, and the imperfections necessarily clinging to a nature eternally finite, are not destroyed even in Mutti.

(6) Another class of Caiva sectaries taught that in emancipation the body itself is transformed, irradiated with Civan's light, and rendered immortal. This system supposed that intimate union with Civan transmuted rather than sanctified the Soul.

(7) There is then the system of the Vedantis, who taught that the absolute union of the Soul with the Infinite Wisdom, its commingling with the Divine Spirit, as the air in a jar becomes one with the circumambient air when the jar is broken, was Mutti. But here personality is lost.

(8) The doctrine of Palkariyam (followers of Bhaskara) is, that in emancipation there is an absolute destruction of the human Soul, which is entirely absorbed in the supreme essence.

(9) There were some Caivites who taught that in emancipation the Soul acquires mystic miraculous powers; that, in fact, the emancipated one is so made partaker of the divine nature and attributes, that he is able to gain possession of and exercise miraculous powers, which are called the eight 'Siddhis'. Persons professing to wield such magical powers are not unfrequently found in India, and there is in them very often a bewildering mixture of enthusiasm and fraud.

(10) There were also some who taught that in emancipation the Soul becomes, like a stone, insensible. This stationary, apathetic existence, if existence it can be called,

is the refuge of the Soul from the sufferings and struggles of embodiment.

In opposition to all these faulty theories, the true doctrine of emancipation is thus defined: When the Soul, finally set free from the influence of threefold defilement through the grace of Civan, obtains divine wisdom, and so rises to live eternally in the conscious, full enjoyment of Civan's presence, in conclusive bliss, this is EMANCIPATION, according to the Siddhanta philosophy. (See T. A. P. 75, in NOTE VI).

THE 'GURU' . (Sans. guru = venerable).

The Guru plays a most important part in all Hindu religion. He is the 'venerable' preceptor, master, and embodied god. In the Caiva system His dignity culminates. He is one who in successive embodiments has drawn nearer and nearer to final deliverance (Mutti), and is now in His last stage of embodiment (NOTE V). Civan lives in Him, looks lovingly on the meet disciple through His eyes, blesses with His hands, with His mouth whispers into the disciple's ear the mystic words of initiation, and crowns with the lotus flowers of His feet the bowed head of the postulant, who thus is to become as his Master.



6. The Saiva Siddhanta

Rev. W. Goudie

(Not much is known about Rev. W. Goudie. He was a European who served in Madras in his capacity as a missionary. A portion of the paper he read before the Madras Missionary Conference was printed in Vol. XX, (March 1903) No. 9 of the Madras Christian College Magazine and it is reproduced hereunder. This article is a lucid interpretation of Saiva Siddhantam, though it is marred by a bias in favour of Christianity, in one or two instances. What is commendable is the easy valiancy with which the speaker has been able to reach the grass-roots of a system not to be easily comprehended by a foreigner. Ed.

No apology should be needed for the introduction of a subject of this nature to an assembly of missionaries. It is an accepted principle among us that he who would lead another must himself know the way; but it is not so commonly recognised that a knowledge of the way must include a knowledge of the beginning as well as of the end; of the starting point as well as of the goal; of the fields where we find our flocks as well as of the pastures to which we would lead them. The first new thought that we may hope successfully to lodge in the mind of a Hindu or a Muhomadan, for example, must be germane with something already there, and for the selection of our first lesson, as for the ordering of all that follows, a knowledge of those things to which the mind has already attained is of the utmost importance. This knowledge, moreover, will bring to us

more than enlightenment, it will bring Sympathy, and not seldom inspiration, and it is only by the sympathy thus born, and by a sympathetic touch between mind and mind that we may hope to lead men from the entanglements of error and half truths into the light and freedom of perfect truth and wisdom. These are commonplaces I know, but a hearty acceptance even of such commonplaces would make most of us more diligent students of Hinduism than we have ever yet become. Now when we lay this lesson seriously to heart and turn as enquirers and students towards these currents of thought that prevail around us and are popularly spoken of as Hinduism we shall find that among them all there is no school of thought and no system of faith or worship that comes to us with anything like the claims of the Saiva Siddhanta.

To begin with, this system possesses the merits of a great antiquity. It is generally conceded that the Saiva Siddhanta is an eclectic system, and has drawn its constituent elements from many sources and along many channels. The name itself is a puzzle. How a Dravidian people came to use a pure Sanskrit name 'Sivan' as their appellation of God is a question that divides scholars to this day; but one thing is clear to all who have studied the question, namely that some of the essential elements in Siva worship are of the most ancient lineage in Tamil lands, carrying us back to bhairava forms of pre-Aryan times. What is more, if we omit the scattered hill tribes, there is no people in South India among whom these primitive rites are so preserved as they are among the Saivites. In the religious world the Saiva system is heir to all that is most ancient in South India; it is the religion of the Tamil People, by the side of which every other form is of comparatively foreign origin.

Along with the claims of antiquity the Saiva Siddhanta comes to us with those of a great history, a history marked by such great achievements as give to it a unique place among the faiths of India. At the time of the great Aryan invasion the simple forms of faith and worship which the invaders found had such a hold on the life of the people that the result of the contact was the blending of two systems rather than the conquest of one. That itself would constitute a claim to renown ...

Long after the Aryan invasion, came the Buddhist and Jain movements, and for a considerable period the whole of the Tamil country seems to have practically yielded to the gentle sway of these kindred systems, but there was a remnant that remained true to their own ancient forms, and there is reason to believe that these were chiefly found among the worshippers of Sivan, although the hot controversy that in later years divided the votaries of the gods Vishnu and Siva had not then arisen. When the followers of Gautama Buddha grew intolerant, and their system became corrupt, the worshippers of Siva were the first to rise against them. And after a prolonged and fierce struggle the old faith prevailed, so that by the followers of Siva the twin foreign systems, Buddhist and Jain, were vanquished and cast out from the Tamil country. We owe it chiefly to the great apostles of the Saiva Siddhanta system that Buddhism, which until now holds its supremacy in Tibet and Burma, Siam and South Ceylon, while it divides honours with Confucianism in China, is not also the religion of South India.

It should further commend this system of doctrine and religion to our serious study that it has the largest following of any form of faith known in the south of India. The

followers of Ramanujachariar with their conspicuous namam, are so much in evidence in and around Madras that we are apt to forget that the Saivites are even in the Chingleput District more in number than they, while in South Arcot, Tanjore, Coimbatore, Trichinopoly, Madura and Tinnevely their numbers greatly preponderate. In the largeness of its following as well as in regard to the antiquity of some of its elements the Saiva Siddhanta is beyond any other form the religion of the Tamil people, and ought to be seriously studied by all Tamil missionaries.

We have however left the greatest distinction of this system till last. As a system of religious thought, as an expression of religious faith and life, the Saiva Siddhanta is by far the best that South India possesses. Indeed it would not be rash to include the whole of India, and to maintain that, judged by its intrinsic merits, the Saiva Siddhanta represents the high-water mark of Indian thought and Indian life, apart of course from the influences of the Christian Evangel. There is indeed in many of the root elements of this system such an approach to Christian forms of thought, and more particularly to phases of Christian experience, that the unbiassed student can hardly escape the conviction that the Spirit of God who has wrought mightily in us and in our fathers wrought also in the hearts of the authors of this system, bringing partial order out of chaos; and that God who commandeth light to shine out of darkness has shone upon them, giving them a light to guide them, until the day should dawn and the day star arise in their hearts even as in ours.

If in anything that follows I am able to make good so great a claim as this I shall at least have satisfied those who

hear me that the Saiva Siddhanta has a great claim on our earnest study.

We have seen that in some of its elements the worship of Siva in South India has an ancient pedigree, but that in its later form the system is a survival of the Buddhist and Jain period. The name Saiva Siddhanta, which means the end or summing up of the doctrine of those who venerate and worship Siva as God, is rightly given to the philosophico-religious system that grew up and took form during the period of the decline and disappearance of Buddhism and Jainism from the Tamil lands. Much uncertainty hangs over the question of dates, and disputants on a point of age juggle with centuries as though they were days, but facts are more to us than dates, and the founders of the system are a few well known historical characters, while its teaching is embodied in an authoritative collection of sacred books commonly known as the Tamil Veda.

Among the founders and apostles of the system the earliest known to us was probably Manikka-Vacagar, and though his date is much disputed it would not be safe to place him much earlier than the beginning of the 8th century. The long roll of Saiva saints which thus opens with Manikka-Vacagar closes with Umapathi Siva Achariar, and his date we know, for the date of one of his chief works is indubitably given as the year 1313 of our era. These two points give us a period of six centuries during which the Saiva Siddhanta as we know it today grew up and took form. Among the great names of its founders are, beside the two we have named as marking the opening and the close of its canon, Tirugnanasambandar, the most renowned, though hardly we think the greatest, of all its poet saints, Appaṛ

or Thirunavukkarasar, a Vellala saint, and one of the chief of the early converts from Buddhism¹, Sundaramurthi, Nambi Andar Nambi, the compiler of the Tirumurei, Sekkilar², the author of the Tondar or Periapuranam, and Meikkanda Deva, the author the Sivagnanabotham, Arulnandi, the author of the Sivagnana Siddhiar, and many others. An important distinction is recognised in the classification of the great saints of the system. The authors of devotional works are known as Samaya-Acharyas, or Saints of the faith, while its controversialists and authors of books of systematic thought are known as Sandhana Acharyas-teachers of its philosophy and expounders of its doctrine. Turning now for a moment from the authors to their works, let us survey briefly the general character and extent of the sacred literature of the system.

What strikes a student perhaps first in the study of the system is that he has before him a new departure in thought, the authors of which are not aware of the change they are working. From Manikka Vacagar to Umapathi Siva Achariar the writers are, so far as their intention and consciousness go, loyal followers of the ancient faith embodied in the Veda and later orthodox Hindu literature; but to the student it is soon evident that of the streams that have gone to swell the Saiva Siddhanta river there are two chief tributaries, namely, the Bhagavat Gita and other pure Vedantic writings³ on the one hand, and the Saiva Agamas, or Tantras on the other, the one providing a philosophical and the other

1. This is a mis-statement of facts. Ed.

2. During the last century the English letter 'r' was the equivalent of the Tamil letter 'ṛ'.

3. Again a mis statement of facts. Ed.

a ritualistic basis for the system. The whole of Saiva Siddhanta thought draws suggestion and inspiration from one or other of these currents. Its own sacred books are divided into two, or perhaps we ought to say three, groups. First among these we have the eleven books collected and arranged by Nambi Andar Nambi probably in the latter part of the 11th century, and commonly called the Tirumurei. Of these books the first three contain the hymns of Tirugnanasambandar; the fourth, fifth and sixth contain the hymns of Appar or Tirunavukkarasar, and the seventh the hymns of Sundarar. These together form the well-known Devaram collection. A part of the eighth book is devoted to Manikka Vacagar, while the other books in the collection are made up of the hymns of minor poets. These eleven Tirumurei, or sacred utterances, are known as the Tamil Veda, and represent the devotional phase of the system. The second group or collection is didactic and philosophical in character and comprises the fourteen Siddanta Shastras. No less than eight of these works were written by Umapathi Siva Achariar, whose best known work is the Sivaprakasam translated many years ago by the Rev. H. R. Hoisington. Of the other six Shastras the Sivagnanabotham was written by Meikkanda Deva, and the Sivagnana Siddhiar written by Arulnandhi Siva Achariar. The third division of this somewhat comprehensive literature is the Tirutondar, better known to us as the Periapuranam, being a collection of tales or legends of the lives of the Saiva saints. In these three groups or

1. The following observation of J. M. Nallaswami Pillai is apposite. "While again our Christian Missionaries would call these stories legends, their own Bible stories are real history" Ed.

collections it is the boast of Saivite enthusiasts that they have a complete system of sacred literature compiled and arranged so as to match the Vedas and puranas and shastras in Sanskrit.

From this tedious enumeration of the authors and sacred writings of the system we pass on to a consideration of its teaching. And here we find that the questions that have occupied the minds of the Saiva Siddhantists are the great vital questions that lie at the root of all high thinking :- What am I? What is the manifold universe that lies around me? Who is he who is the beginning and cause of all things? How can he be known? And how can the finite attain to the Infinite? The sum of all our knowledge on these great questions the Saiva Siddhanta sums up under three symbols, which stand for the three great padarthas or categories which make up the sum of existence, namely, PATHI, PASU, and PASAM, the Lord, the Flock, and the Bond. These are the three eternal entities of the system, and accepting them in the order given we find that the foundations of the system are laid in a carefully conceived doctrine of God. It is indeed one of the strongest features of its teaching that it everywhere opposes its full force to every form of atheism. With the Sankhya system it postulates an eternal entity other than God and souls; but it takes sides with the theistic as against the atheistic Sankhya in asserting that the second and third of its categories, the flock and the bond, or human souls and the substratum of the phenomenal universe, are held in dead and dark inertia until the creative touch of God illuminates and gives them life. The existence of God is generally assumed in the system, though the Sivagnanabotham essays to prove it from the recurring evolution and dissolution of the phenomenal

universe. The Tiru Arudpayan on the other hand assuming the existence of God declares him to be the Incomparable Lord, the All-Pervading, Changeless, All-Intelligent, First Cause of all things. This Matchless One, who is the eternal fountain of all life and being, the Saiva Siddhantists identify with Siva, not, mark you, with the Siva of the earlier Hindu trimurti, but with an exalted and glorified Siva, whom his votaries have lifted from his place in the common triad, and set in a position of absolute supremacy. To the Saiva Siddhantists there is but one Supreme Being, and he is Siva Peruman. The heavens doubtless are full of other gods but they are all his creatures, whom he calls to his foot, or orders on his service, while they lowly chant his praise, or haste to do his bidding. They are not even immortals, for they are born, and die like other creatures, and change with the ever changing aeons.

The system may therefore be regarded as cautiously monotheistic, while in its view God is in a modified sense the creator of all things. We say in a modified sense, because, as we have seen, souls and the chaotic elements of the universe known as PASAM are held to exist in their undeveloped state from all eternity. God creates by bringing souls and pasam or the bond together, and through the union evolving the present order of things, and his agent in this the first of his five acts is Brahma of the trimurti. He preserves all things by ordering and sustaining their being through the operation of Karma and the other parts of the triple bond, and his agent in this office is Vishnu. He himself performs the dissolution of all things in their time, both in the death of the individual soul⁺, and

⁺ The soul is deathless. Ed.

in the changes of the aeons. This is his own immediate act, though in the causing of death, Yaman is often said to be his agent. He gives a period of rest between the births of the individual, and between the great aeons of the world's history, that in this relief souls may gather strength to bear again the burden of their unexhausted Karma. And finally Siva Peruman shows unbounded grace, and grants eternal refuge, to those who gain his sacred foot. These are known as the pancha kritia, or five acts of Siva ; the order may sometimes be varied but the five are ever attributed to him, and the last act is ever the granting of favour and refuge, anugraham. The distinction between Brahman the impersonal unqualified, and abstract entity, which is the ultimate source of all being, and Brahma the personal demiurge is not recognised in this system*. Siva Peruman is the supreme self-existent One, on whom all things depend, Himself depending on none. He it is that evolves all things, and when all things are again dissolved into their original mala or crude elements, He alone remains, the last refuge, from whom there is no return*. Enough has been said to show that the system is not purely pantheistic, though its teaching often borders close on that doctrine. In answer to the question whether Hara, or Siva, is one with souls, or different from them, the Sutras state that he is both, one with them and different from them ; He is bethabetha. The ancient commentary on this sutra is an interesting example of clear and penetrative thought. "The word adwaitam cannot mean absolute oneness or ekam, as without a second no one can think of himself as one, seeing the very thought implies the existence of two things." This is surely a very sound and a very strong position that every act of conscious

* Again, mis statements. Ed.

cognition implies duality, and the very effort to assure myself that I am one and there is a second which I first conceive and then deny. The commentary goes on to say that the word *adwaita* simply denies the separability of the two; the Lord and the soul are distinct entities, but bound together in an intimate and inseparable relationship. Many illustrations are used to set forth the bond of union by which these distinct entities are yet one; - as heat is one with the water that is heated, as light is one with the ether, as the human soul is one with the body and sense faculties which it uses, so is the Lord one with the soul, and yet he is not the soul, and the soul can never become the Lord. We thus arrive at a doctrine of God in his relation to the universe hardly to be distinguished from what is known as the higher pantheism of the west, whose exponents have been found amongst the foremost of our poets.

The question of the personality of God is not raised in the system in that form, but questions akin to it are raised and discussed at length. Great importance for example is placed on the distinction between reality and unreality in being, and in relation to this antithesis, God is said to be the one ultimate and essential Reality. He is *SAT*, the Existing One, before whom all else is *asat*, not non-existent, let it be noted, but shadowy and unreal. An exception in part is made of souls, as we shall see later. From another point of view the Lord alone is *CHIT*, or *CHAITANNYA*, pure intelligence beside whom all else is *achit*, or unintelligent, and apart from whom even souls are unilluminated and dark. Has God a form? is also a question often asked by Hindu thinkers, and the answer of the *Saiva Siddhanta* is that he has and he has not; that in the gross material sense God has no form, though for the

purposes of his grace he can assume a form at will; but in the higher sense he has, and to the wise who know him his form is pure Intelligence and Love. His rupam is arudrupam, embodied grace, and he is known to his saints in all his gracious deeds. This may seem to the Western mind to be a juggling with words, and a confusion of the predicates that are possible of matter only, with those that are possible alone of spirit; but the Hindu mind has never drawn the sharp distinction between matter and spirit that is common in the West; its matter is often hardly more than a mode, or crude form, of spirit, while in its view spirit on the other hand seems little more than a subtle and attenuated form of matter; hence it is quite natural in such a system to speak of God as having a form, and in the same breath to declare that his form is His Intelligence and Love.

It is a strong point in the older Vedanta-Adwaita system that one cannot predicate qualities of the Absolute, and the nature of Para Brahman is said to be nirgunam or *gunamili*, pure being, unmodified and void of qualities. On this question of gunam the Saiva-Siddhantists resort as usual to paradox and assert that the the Lord is both; he is *gunomudelayan* and *gunamili*. Here as in the former category there is a sense in which the qualities and modes of being known to us touch not him, and there is another sense in which he is acknowledged to be clothed in all gracious attributes. In the familiar banter which the Saiva-Siddhantists sometimes use towards Siva, Manikka Vacagar threatens in one place that if his master show not grace he will abuse his name to his enemies, he will call him 'black throat, who ate poison from the sea,' 'the man crowned with the waning moon,' 'the mighty God gone wrong,' and among such epithets is 'gunamili,' 'the unqualified and

useless.' In reality this was no reproach on the lips of Manikka-Vacagar, but it is evident that the term was one of vulgar abuse on the lips of the enemies of the Saiva faith in the poet's time, and it is equally evident that to the Saint it was the expression of a conception of God which he held as true and sacred. To distinguish between the senses in which God may be said in the same breath to be *gunamudeivan* and *gunamili* is not easy, but the authors of the system were probably feeling after the distinction that separates qualities that imply mutation, separateness and decay from the higher principles of being that are in their nature coherent, unchangeable and eternal. This distinction is finely drawn in a passage of Martineau's quoted in this connection by Dr. Pope :— "We never speak of the qualities or modes of God, and the reason is that these words imply change and diversity, like the phenomena that distinguish one species from another in the same genus, and this cannot be predicated of an Infinite and Eternal Being; all that is in Him is immutably there, and this relation of inherence and permanent co-existence in one nature is expressed by the word attributes." This view is claimed by modern commentators of the Saiva system, who hold that the expression *gunamili* simply denies that there is in the divine nature any quality that can be subject to change or decay. So then, as near as we can express it in our Western forms, the Lord is clothed in all gracious attributes, but he is free from all those qualities and modes of lower being that imply limitation and change. In yet another characteristic form the question of personality is closely touched. What pronouns are we to use in speaking of God? Are we to speak of the divine being as he, or she or it? To the pure vedantin it will be remembered, God is everspoken of as *it* or *that*, and his personal names

are ever used in the neuter form. The Siddhantist on the other hand places it in the forefront of his doctrine of the divine nature that in naming it all the pronouns are to be used, he, she and it. For God is male and female and he is neither of these. As the phenomenal universe includes all three modes of being so must its author. He must not be limited by a predicate that is applicable to only a portion of his creatures; he must in his own being be all and more than all that the separate modes of creature-life would convey to us. Such is the position taken by the sutras. Turning to the hymns we find God very rarely spoken of as It, and the names by which he is called are but rarely used in their neuter forms. By far the most common form is the masculine. In his love and tenderness God is sometimes likened to a mother, but he is far more frequently the father, the lord, the master, the owner, of the souls that look to him. In some portions of the hymns God is regarded as the subtle, diffusive, all-pervading essence and soul of all things, as the sweetness of the fruit or the fragrance of the flower, but along with this pantheistic strain there is the constant recognition of him as a person, and all personal acts and properties are attributed to him.

In the conception of God to which the hymns of the Saivite saints have given expression, perhaps the most striking and persistent note is an overwhelming sense of the greatness, the glory and the might of his being; and every intimation of him that the soul receives serves but to heighten its wonder at the Infinitude of his nature. He is before and he is beyond all things, through all diffused, the first without an end. He is the causeless cause of all things, the creator of the creator. He is (உயிருக்கு உயிர்) life of life,

the essence of all that breathes, and the light of our knowledge.

In midst, beneath, above, in all contained,

Thou art, my Sire, like oil within the seed.

To thee nor wealth nor want, from heavenly ones to
worms,
And grass—(no limit) —all thou fill'st.

The efforts of the poet's mind, and the devices of speech to which he resorts to express the greatness and mystery of the divine being are often wonderful to follow, but the end of every effort is a confession that the being of God transcendeth thought and speech. There is no mental formula through which it will not break and pass beyond our reach. He is less than the least and greater than the greatest; in Him all the opposites of our thought and knowledge meet, and stranger still, the absence and the denial of every pair of opposites must be included in our conceptions of him. He is false and he is true and he is neither false nor true, he is great and he is small and he is neither great nor small. "The boundless ether, water, earth, fire, air, all these thou art, and none of these thou art, but dwell'st in these concealed." His nature is incomprehensible; to the gods, even in a dream he is hard to know, impossible to attain; Brahma and Vishnu too have sought and never found his foot. In the mysterious greatness of his being he is even to the gods past finding out. Then too his self-revelation is often a puzzle and a bewilderment. His way is dark and hidden from us, and the unexpected meets us everywhere. He hides himself from his saints so that they seek but do not find; he meets devotion with apparent displeasure, shows anger where they look for love, and leaves even his loving ones to wander for a time in darkness

and sorrow. But these experiences also are to the Saivite saint but another proof of how far the divine transcends the human,—his infinite, our finite, and the true mystic rejoices in the darkness that hides as well as in the light that reveals the face of God.

It is a further proof of the greatness and power of God that he sustains and orders all things in the world with absolute ease. He is the life of all that lives, and the mover of all that moves, and his work is never more than play, a movement of the utmost ease, performed always with joyous pleasure, and to the ordered rhythmic movements of the dance. This seems to be the idea within and behind those pictures of Siva that present him to us as the sportive deity, playing in the universe, playing in the soul, or dancing in the temple of Chidambaram. In the same sense we are assured that God works, not as we understand work, but wherever his presence, or *prasannam* is there, the work is done. An instance of this as how they and we get sometimes to the same truth from opposite ends: we say that God is wherever he works; they say "wherever God is, there is the work done." And yet I am not sure that there is not behind this slight difference of expression of vital difference in our respective conceptions of God.

Interwoven with this teaching of God's manifold greatness is another thread which is even more distinguishing and characteristic of the system; namely the doctrine of God's essential goodness and grace. It is in this part of its conception of God, and in all the elements of truth implied in it that the Saiva-Siddhanta comes so near as it does to our Christian teaching, so near indeed that no other school of Indian thought has anything like the same interest for us. We have seen in another connection that God's form

is said to be His Grace and Love, and however much we may object to the phrase the idea behind it is one of the root ideas of the system. It is in his free grace and love that God, the unknowable, whose being is beyond our ken altogether, becomes God the known, the spoken word revealing the hidden thought that none could reach. All the self-manifestations of God are manifestations of his grace. His sakti or power is arudsakti or grace-power, and this is true of every form it takes and every act that it performs. His sakti may be parasakti or the power emanating from him in the creation and government of the world, and spoken of by the authors as represented in the female element, still in all its operations, from the creation of the bond or pasam to the provision of Vidu, or release; it is still from beginning to end arudsakti, God's gracious power and work. The divine power may again become known as gnanasakti, quickening our dull minds, lightening our darkness, and showing God to us as the gracious master and teacher of his saints; still it is grace that originates all and works all. As in our Christian view, Grace is not merely a remedy against human frailty and the evils that beset our embodied life, it is of the essence of the Deity, and is present equally in every divine act, from the first to the last. Among the epithets which Saiva saints address to Siva there is none so frequent as this, and it occurs in many connections; He is "the Lord of grace," the 'hill of bliss', 'the mount of grace,' the 'arudkadai' or sea of grace. His grace is said to be like a father's pitying care, or a mother's tenderness and it is more than the love that a man bears for his own soul. We shall have occasion to return to this doctrine presently in another connection,

but we pass on from it now, with the quotation of a verse from one of the old Saivite mystics.

அன்பும் சிவமும் இரண்டு என்பார் அறிவிலார்
அன்பே சிவம் ஆவது யாரும் அறிந்திலார்
அன்பே சிவமாவது ஆரும் அறிந்தபின்
அன்பே சிவமாய் அமர்ந்து இருப்பாரே.

They are ignorant who think that God and Love are two,
None know that God and Love are one,
Did all men know that God and Love are one,
They would repose in God as Love.

This, to use the words of the Tiruarudpayan, "God in his greatness, in his subtlety, in his boundless grace, and in the priceless benefits that he confers on men, is beyond all comparison."

Courtesy: The Madras Christian College Magazine,
Vol. XX, March, 1903, No 9.



7. Agamanta

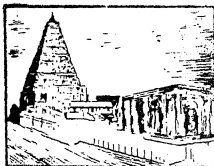
L. D. Barnett M. A., Litt. D.

(L. D. Barnett M. A., Litt. D., of the British Museum is a scholar of international repute. Hereinbelow is reproduced an excerpt from his lecture delivered under the auspices of the Royal Asiatic Society of London, of which a well-worded summary appeared in The Hindu dated 5 May 1910. He made European scholars evince keener interest in Agamanta. It is unfortunate that we are unable to reproduce his lecture in its entirety. Ed.)

The subject to which I have the honour of inviting your attention to-day is one of such vastness, and its issues are of such immense importance in the history of both ancient and modern Indian religion and theology, that I tremble at my own temerity in raising it to-day, and feel constrained to ask in advance your indulgence for the necessarily superficial manner in which I must treat it. I shall endeavour to lay before you first a brief sketch of the Saiva Siddhantam, the system of theology which expresses the religious and philosophical ideals of the great majority of the Tamils in India and Ceylon and of a considerable number of their Dravidian neighbours ; and this system I will try to trace to its origins and to connect with the ancient speculative movement which has for its literary monument the Sanskrit Upanishads.

The Saiva Siddhantam has been greatly neglected by European scholars. Many years ago the Rev. Mr. Hoisington published a few papers and translations, and the Rev. Mr. Foulkes and M. Vinson have since contributed their mites,

The late Dr. Pope gave a rendering of some extracts in the introduction to his edition of the Tiru-Vachakam, and some useful material has been published by Hindu writers in the Siddhanta-dipika in Madras. But no serious attempt has been made by Europeans to trace the broad outlines of the system, to mark its points of agreement and disagreement with other and more familiar schools of Hindu thought, and to trace it back to its origins. The present paper aims at being suggestive rather than dogmatic: and I shall be amply repaid if it should contribute a little to future studies.



8. The Jnana-Pada of the Sukshmagama

By Dr. V. V. Ramana Sastri

(Of Siva Sri Dr. V. V. Ramana Sastri, Ph. D., F. Z. S. (London) ; O. M. D. ; S. F. V. (Berlin) ; M. O. S. M. F. (Paris); etc., etc., Dr. F. Otto Schrader said: "We take this opportunity of calling attention to the untiring and successful efforts made by Mr. V. V. Ramana Sastri on behalf of the Saiva Siddhantam. His well-edited Journal, the Siddhanta Dipika, is mainly devoted to this subject, and his new translation of Srikantha's Saiva-Bashya will, to judge from the proofs we have seen, become a standard work."

Sastri was the editor of the Siddhanta Dipika for about seven years. He translated one after another the Divyaagamas.

Before the impregnable combination of Sastri and Pillai (J. M. N.), the leaders of rival schools literally quaked. A true son of India which is polyglot, Sastri was a master of intra-national and international languages. As his writings were invested with utmost authenticity, they could wring recognition even from unwilling hands. His fame spread, not only in the sub-continent of undivided India, but verily throughout the five continents. He was the Astrologer of the Royal Families, the world over.

One should hear Siva Sri Dhandapani Desikar descant on the glories of his Guru, Sastri. When Sastri passed

away, Sri Desikar acquired Sastri's library for Dharmapura Adhinam.

The thirty-page Introduction in Tamil by Sastri to Thirumantiram published in 1912, is a treatise in little on Tirumular's mysticism.

In the present circumstances we are unable to reproduce lengthy articles or translations from the quill of Sastri as at the moment we lack facilities to print Sanskrit passages with which every page of his writing is embellished. A very small excerpt alone is hereunder reproduced from Vol. 11, of the Siddhanta Dipika. Editor.)

The twenty-eight Divyagamas are usually divided into two sets, a Saivic set and a Raudric set, the former including the first ten Mulagamas, and the latter the remainder. The Saivic Agamas are "God Taught", and the Raudric Agamas are "man-realized". The Sukshmagama is thus a "God-Taught" Agama, because it is the seventh in number from the Kamika, amongst the ten Saivic Agamas. According to the Agamata, Siva-jnana, Svarajyasiddhi, or "The Keys of the Kingdom of Heaven" was originally with the Lord. Filled with compassion for the corruption-bound souls, he willed to reveal 'Siva-jnana'. Accordingly he called into being, after His own image, the ten Amsudevas, the ten "Spirits of the Lord", or, to borrow an expression of the Christian Mysticism, the "ten lamps of fire burning before the Throne" and revealed to each of them a tithe of Siva-jnana, that is, gave each of them "one" of the "Keys of the Kingdom of Heaven". The Revealer of Siva-jnana is therefore the Lord Whose name is Siva, and the ten "spirits of God" to whom the guhya-vidya was

revealed, were the Atmajah, "begotten of the loins", "own sons", of the Lord, and known by the names Pranava, Suddha, Dipta and so on. As the Lord made His "Ten Spirits", after his own image, and as they, by His grace, became the joint-possessors of the "Keys of the Kingdom of Heaven" which, in the beginning, were with Him alone. "The ten lamps of Fire burning before the Throne" are regarded by such Agamas as the Kamika, the Karna and the rest, as indistinguishable from the Lord, nay, as Himself. And hence is seen the reason for calling the first ten Agamas, which make up the Siva-jnana revealed in tithes to the ten Amsudevas, Saiyic, Divine or God-revealed.

"The soul's bondage has no beginning but has an end while the soul's spiritual freedom has a definite beginning but no end." Dr. V. V. Ramana Sastri.



9. Atma - Darsanam and Siva - Darsanam

By Myron H. Phelps

(This is reproduced from Vol. xi, pp.405-411 of the Siddhanta Dipika, March, 1911. The article is titled: "Reply to Father Jnanaprakasara". This letter was addressed to the Jaffna Catholic Guardian by Mr. Myron H. Phelps with a copy forwarded to the Light of Truth for publication. Mr. Phelps was a pious Christian who learnt the truths of Christianity through Saivism. Ed.)

For a considerable time you have been giving a noticeably large portion of your space to discussion and criticism of addresses given by me in Jaffna and elsewhere, and I find with great regret that I have caused you and those in sympathy with you much pain of mind.

Most of my addresses have contained an unfoldment of my own experiences. I have studied the ways of men in different parts of the world, and have come into contact with various classes of thoughtful men, and I have found that the difficulties of very many of them in regard to the claims of the Church were the same that I have myself experienced. I have therefore thought it important and useful to make clear to my hearers in this country and elsewhere what those difficulties were, and how it was that the teachings of the dominant religion of India, Saivism, have profoundly influenced my whole being and brought peace to my mind. In short, I have always endeavoured to

make a personal explanation with regard to these matters as a basis for communicating to my Hindu friends my opinion that the religion they were born in, is far too valuable to be misunderstood or unappreciated. No man in any part of the world, I think, will deny me the right to state my experiences and my dearly bought lessons of life in truth. I am exceedingly sorry that in stating my innermost convictions I have offended you, and probably many other Churchmen. But I was not addressing Churchmen. I was addressing only those who had invited me to speak and those who of their own accord came to hear me. The latter, I take it, were seekers of the truth, having more respect for truth than for the representations of it given to them by their own teachers.

Nothing was farther in my desire than to wound the feelings of any Christian. I have already declared on many public occasions that (quoting one of the addresses which you have discussed) "I have for them (the original teachings of Christ) the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian, then I am one". I have also taken every occasion to declare my observation that the interpretations put upon the sayings of Christ, St. Paul and St. John by the so called Christian Churches have been felt to be stumbling blocks in the case of those western men and women who insist upon understanding things before accepting them as true.

It will be conceded that in every religion are born three classes of people:-

1st. Those who from a want of critical power accept without demur everything that is told them by the priests.

2nd. Those who have an inborn faith in God, and who therefore, like Cardinal Newman, are not concerned by the failure of the Church to satisfy their intellectual questionings, who do not trouble themselves about the difficulties caused by the expositions of the priests, but go on loving God, and serving God in the many ways which every religion imposes upon its votaries, namely, the avoidance of sinful deeds and injury to others, and the relief of suffering humanity by appropriate gifts and services.

3rd. Those who, being endowed by the Lord with analytical and synthetical powers, think it a grievous sin to accept any teaching without careful investigation, and who feel it their bounden duty to ask of priests the reasons of the doctrines which they preach.*

The first two of these classes constitute, no doubt, almost the whole body of the Roman Catholic Church, since the right of private judgement is denied to its members. In this particular the practice of your Church seems to run counter to both the Old and the New Testaments, for according to Isaiah: "Come let us reason together, saith the Lord"; and St. Paul declares that priests should not only be qualified to teach, but "apt to convince the gainsayers".

Like thousands of others, I found myself in the third category of men. Far and wide have I sought to hear a satisfying explanation of the doctrines taught by men both the Roman Catholic and Protestant Churches. None of

*This classification reminds us of the twelfth stanza of Sivapparakasam. Ed.

the expositions which I have heard even tended to clear up the difficulties which have beset me, and I can endorse with earnestness the remarkable admission of your own **Cardinal Newman**,—"Every article of the Christian creed, whether as held by Catholics or Protestants, is beset with intellectual difficulties, and it is a simple fact that for myself I cannot answer those difficulties (*Apologia Pro Vita Sua*, ch. v.)".

The Doctrines of

1. The Only-begotten Son,
 2. The impossibility of knowing God personally in this life,
 3. The necessity for the dead to lie in the grave for thousands of years before rising to perfection.
 4. The change from imperfection to perfection at a trumpet call, sounded somewhere up in the sky,
 5. The coming of Christ somewhere in the open, in the region of the clouds or high above them, for the purpose of summoning those who died believing in him,
 6. The Atonement, or expiation of sin by the suffering of Jesus,
 7. The resurrection of the body,
 8. The eternal punishment of those who have not been able to hear of Jesus, or having heard have not believed in him, and many other doctrines, as explained by the different Churches,
- have proved insuperable obstacles, and led not merely to the secession, in every considerable city of Christendom, of thousands of those who claimed to exercise private judgement, but also to the development of irreligion and atheism in a much wider class.

By the grace of God I have met true ministers of God who became such, not by passing examinations held by learned theologians or by appointment of human kings or ministers of state, or by the suffrages of any conclave of the princes of the Church, but by the personal knowledge of the spirit within their bodies, and by actual knowledge of God enthroned in the spirit. From them, I and numerous others have learned that there are two fundamental experiences of man known as the appearance of the soul and knowledge of God residing in the soul, called in Sanskrit *atma-darsanam* and *siva-darsanam*; that these two experiences are attainable in this life, * on earth, by such persons as have grown in spirit, that is, in righteousness and love; and that, when self-love has grown into neighbourly love, and that into infinite love, such love, transcending the bonds of thought and all corporeal fetters, manifests itself as the only reality, as absolute being, absolute knowledge, and absolute peace. **

It is only from the sanctified sages of India whom I have personally met, and from the *jnana sastras* (or books of truth) which they have expounded to me, that I have come to know the real meaning of the doctrine that God is Love, Eternal Life, or Peace, that the kingdom of God is within us, and that the soul is the temple of God. It is from them that I have learned that unless the attention is fixed upon the soul, and the soul is isolated from everything else, God cannot be known; that unless worldliness dies, godliness

* மெய்யே உன் பொன்னடிகள் கண்டு இன்று வீடு உற்றேன்.
சிவபுராணம், திருவாசகம். Ed.

** "The peace of God which passeth all understanding."
N. T., Philippians, iv, 7, Ed.

will not arise; that the corrupting element called worldliness, which holds the soul in bondage, is consumed by the Lord by due instruction through a sanctified teacher in the things of the spirit; that it is through the aid of such sanctified teachers that incorruption or perfection is obtained right in the midst of this life; and that the practical methods of cleansing the soul of its corruption, referred to in the Bible as "exercises in godliness", must be carried on vigorously from day to day (even as for the development of the body physical exercises and manly sports must be resorted to with regularity), for the attainment of Perfection or Sanctification or Spiritual Freedom.

This isolation of the spirit from every trace of worldliness and fleshy bonds is known in India as kaivalyam, and the state of unspeakable repose or rest consequent upon this isolation or spiritual freedom is called santi or peace; and men who have attained this sanctification or peace are said to have been anointed with the Grace of God.

In Greek this isolation or alone-becoming * of the soul is termed monogeneia, the adjective of which monogenes, is wrongly rendered in the English version of the Bible as "only-begotten".

It is this mistaken view of Jesus Christ being the only-begotten son of God which has killed the teachings of Jesus, "Be ye perfect even as your Father in heaven is perfect" (Matt. v. 48), "Ye are Gods, and all of you are children of the most High (Psalms lxxxii, 6; quoted by Jesus, John x, 34) Etc.

* Cf தனித்திரு. Ed.

St. Paul expressly declares that unto each of us is given a teacher (of worldly knowledge, a pastor a spiritual guardian versed in hearsay knowledge of things of the spirit), an evangelist (a disciple who has been instructed in things spiritual from the living lips of a sanctified teacher+) and an apostle++ (one who has attained sanctification and been sent to teach that God is the saviour of men), until "each of us attain the growth (helikia) called the fulness of Christ", by which is meant the highest spiritual maturity, called in Greek Christhood, and in Sanskrit atma-puranam*.

St. Paul was himself a sanctified spirit or Christ, and he gives brilliant and convincing testimony to the reality and greatness of the transformation which came to him. He declares that his whole exposition of doctrine, as contained in his various exhortations and epistles, is based, not upon the teachings of any man, but *upon his own experience* and as manifested to him in his own consciousness. Describing himself as "Paul, an apostle of God who raised him from the dead" he said to the Galatians, "I can certify to you, brethren, that the Gospel which is preached of me *is not after man*. For I neither received it of man** nor was I taught it But when it pleased God, who separated me from my mother's womb (that is, who separated my soul from sensuous life), and called me by His grace, in order to reveal *His son in me*.....immediately I con-

+ குரு. Ed.

++ சமய / சந்தான குரவர். Ed.

* The term should be Atma-Poornam. Ed.

** அகச் சந்தான குரு பரம்பரை.

ferred not with flesh and blood; neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia and returned again unto Damascus. Then after three years etc " (Galatians, i, II, et seq .

Such are the teachings both of the sages of India and the sages of Judea, before which the difficulties of the Bible disappear ; not now to be heard in the Churches of the West. Since these teachings have long since been overlaid and hidden by a web of fabricated doctrine, man-made, not God-given, unreal and untrue, and therefore not *constituting a religio* in the sense in which I have used the term in the addresses which you condemn. The Church which stands upon these hollow teachings is necessarily "dead" to the fact that knowledge of the soul, and knowledge of God within the soul, is attainable in this very life by due culture; and it is therefore also "dead" to those mature spirits born within the Christian fold who, with proper guidance, would earnestly strive for the attainment of such knowledge in this life, but whose progress towards that perfection is obstructed or wholly thwarted by the blind and misleading doctrines of the Church itself.

Having found this "Key of Knowledge" in the instructions of Indian sages and the reading of Indian Sastras (books of truth), it will be readily understood that I could not thereafter yield any reverence to the Churches of the West; and that I have felt strongly impelled to give to all likely to profit by it the benefit of knowing my experience. In presenting it to Hindu audiences I have invariably been conscious of a powerful response from the hearts of my hearers, in which I have found an inspiring assurance of the wisdom of the course pursued. If by the statement of these facts of my experience the first two

classes of Churchmen have been offended; I can only say that such offence is unavoidable in this age of publicity; when public meetings are attended by reporters, and newspapers desire to make such addresses accessible to all classes of readers, and thus to lay the pearls which may be presented not only before thoughtful and unprejudiced men, but also before the unthinking and the prejudiced. The pearls which I gave having been thrown before swine by the intervention of the Press, I must not be surprised if the swine endeavour to rend me.

It is customary for Churchmen who are ignorant of the fundamental experiences of men of sanctification to speak of the Hindus as "heathen" (dwellers in the heath or jungle of worldliness; hence, ungodly and ignorant of things spiritual) because their understanding of the subject is not in accord with the idle conceits of the Churchmen. But the truth is, that it is the Churchmen and their missionaries who are in reality the "heathen" of to-day, as the Pharisees were the heathen of the days of Jesus. The Hindus, who glory in atma-darsanam and siva-darsanam can never be called "heathen"; and they do not desire the intervention or the aid of the missionaries.

To speak thus plainly is not pleasant, either for me or for those of whom I speak. But plain speech is necessary; else the errors into which men fall will never be known or rectified.



10. Vaidika Saiva Siddhanta

Kasivasi Sentinatha Iyer

(Siva Sri Sentinatha Iyer was born on the second day of Iyppasi of Keelaka year (1848). He learnt Tamil and Sanskrit from Brahma Sri Katirkama Iyer who later became his father-in-law. He joined the Central School of Jaffna in 1853. He acquired proficiency in Tamil thanks to Pandit Sri Sambhandom of Nalloor. He was versed in three languages viz., Tamil, Sanskrit and English. He served as a teacher for six years from 1872 in Saivaprakasa Vidhyasalai, at Vannar Pannai, founded by the stalwart Siddhantin Siva Sri Arumuka Navalar. He also served in the English School of Navalar for one year as a teacher. He came to Trivandrum in 1878 for acquiring greater proficiency in Sanskrit. He returned to Ceylon in 1880 and gave a series of lectures. In 1882 he came to Tirunelveli and took to teaching in the famous Saiva Vidhyasalai. In 1883 he became the sub-editor of "Sujana Manoranjani" and wrote articles refuting the theories projected by calumniators of Saivism. Iyer was a born polemicist. He was not one who would suffer fools gladly.

Iyer received his Nirvana Diksha as well as Acharya Abisheka in 1884. His Diksha Naamam is Agora Sivacharya.

In 1886 his work "Kantapurana Navanitam" was published. In 1887 he made a special study of Sivagnana Siddhiyar, and the one who indoctrinated him in the intricate mysticism of this great work, was Inuvil Siva Sri Nataraja Iyer, a disciple of Navalar,

In 1888 he started a journal called "Amirta Bhotini". His polemical activities intensified. He was at this time awarded the title : "Siddhanta Sikamani". He flexed his creative muscles and produced "Gnana Retthinavali" "Veerabhattachirastiram" "Viviliya Kurchitha Kandana Tikkaram" and other works.

In 1888 he left for Kaasi (Varanasi) and here he stayed for a decade. Thereafter he came to be known as "Kaasi Vassi Sentinata Iyer". Iyer's writings gained precision and authenticity during his 'Kaasi Vaasam'.

In 1902 he founded a school called "Vaidika Suddhadwaita Vidhya Saala" in Tirupparangkunram where he taught his alumni and alumnae, English, Tamil, Sanskrit etc.

His famous Map of Saivism (Vaidika Suddha Saiva Siddhanta Patam) was released in 1904 and the explanatory book therefor was published in 1907. In 1904, he was conferred the title "Siddhanta Bhanu". For publishing his works on the Agamanta, he set up his own printing press in 1906.

Iyer's magnum opus, a translation of Nilakantha's Brahma-Sutra Basya was published in 1907. Of this Pandithamani Sri Ganapathi Pillai says: "To this commentary are prefixed two scholarly introductory essays called "Upanitatha Upakkiramanikai" and "Brahmma - Sutra Upakkira-manikai" by Iyer. These two contain 455 sections. The first 372 relate to Upanitatha Upakkiramanikai. For each section he merits a Doctorate".

Iyer wrote as many as forty-five works. His "Sivagnana Bodha Vachanaalangkaara Deepam" and "Tevaaram Veda Saaram" are worth their weight in gold.

Iyer's services to Saivism are legion. Agamanta oozed out from every pore of his sacred frame.

Iyer shed his mortal coil on 5 May 1924. Editor.)

It is mentioned in Jabala Upanishat that

"Brahmacharis said, tell us by repeating what, Amritatva will be for us? Upon which, Yajnavalkya answered, By repeating Satarudriya; these (contained in satarudriya) are the names of Amrita, by (repeating) which one will become Amrita."

So the names mentioned in Satarudriya are those of Siva (Amrita) which are the means of producing Amritatva (Sivatva). The word Amrita is found in the following Upanishats as the name of eternal Siva:-

Isavasya II, 14.

Kena 2, Khanda 12, 13.

Katha 5, 8; 6. I, 14, 15, 17.

Prasna I. 10; 2. 5; 3. II, 12; 5. 7; 6. 5.

Mundaka I, 2 II; 2, 2. 2. 5, 7, II; 3. 2. 9.

Aitaraya 4. 6; 5. 4.

Taittiriya I, 6, 1, 2; 3, 10, 3.

Chandogya I. 4. 4, 5; 3. 12. 6; 4. 15. I 7. 24. I; 8. 3. 4;

8. 7. 4; 8. 8.3; 8. 10. I; 1, 8, 11. 1; 8. 12. 1; 1; 8. 14. 1.

Brihadaranyaka 4. 4. 2; 4. 5, (1—14); 5. 7. (3—23); 6. 4.

7, 17; 7. 14. 8.

Kaushitaki 3, 2, 8.

Maitri 6. 22. 24, 35.

Kaushitaki 3, 2, 8.

Maitri 6.22,24, 35.

In Mandukya the word Siva is found in 7, 12. Although the word Amrita means nectar, water, milk &c., in some other places, in the Srutis quoted above it denotes Siva only. Therefore all the above twelve principal Upanishats belong to Saivism only.

Svetasvatara, Mahanarayana, Kaivalya, Kalagnirudra, Atharvasiras, Atharvasikha &c., clearly shew that they are Saiva Upanishats. It is said in 14th Adhyaya of Jnanayoga Khanda of Sutasamhita.

“Some skilled in Vedasiras call the besmearing the whole body with sacred ashes Pasupata; others call it Sirovrata; others, Atyasrama; others, Vrata and Sambhava.”

That is: besmearing the body with the sacred ashes and repeating six mantras is called Pasupata in Atharvasiras; in Mundaka (3. 2. 10) Sirovrata; in Svetasvatara (6. 2. 1) and Kaivalya, Atyasrama; in Kalagnirudra, Vrata and Sambhava.

Sivarahasya says “Those belong to Taittiriya think, O Uma, that sacred ashes should not be neglected.”

The word Bhuti (sacred ashes) is found in Taittiriya I, 11, 1.

Again the Sutasamhita says (30th Adhyaya, Yajnavalkya Khanda) “Besmearing the whole body with sacred ashes and wearing on the forehead and other limbs with three streaks of ashes form appendages to knowledge (Para Vidya),

The 17th mantra of Isavasya and Brihadaranya(7.15.1) enjoin "Besmear the body with ashes repeating "Agni is the ashes, Jalam is the ashes" (i. e. adding the word Bhasma at the end of the words Anilam, Vayu, Amrita as in the order mentioned in Atharvasira). As besmearing the body with sacred ashes forms an appendage to the study of Upanishats and Brahma Sutras, Brahmins should observe the Pasupata Vrata. This is taught in the Pasupata Vrata Adhikarana(Saiva Bhasya, III. 4. 48,49), Kailasa Samhita, Linga-purana, Vayu-Samhita, Maha-Bharata &c. By the reasons cited above, all the principal Upanishats and the Brahma Sutras founded upon them are in favour of Saivism and define the attributes of Siva-Brahma Parasakti, Jivatma, &c.

Brihadaranya (4. 4. 10 ; 6. 1. 2 ; 6. 5. 11) says that Vedas, Itihasas, Puranas &c. are the breathing of Brahma. Again Vayusamhita (I Part I, 24) says that Siva is the Author of 18 Vidyas. Upon this, if one contends and says that "Narayana alone existed not Brahma nor Siva," and He was the author of all Vedas, Puranas &c. (according to Subala Upanishat), we answer as follows. In a certain Kalpa, Brahma was the creator of Vishnu, Rudra &c : in another Kalpa, Rudra created Vishnu, Brahma &c ; in another, Vishnu created Brahma, Rudra, creatures, Vidyas &c. (Vayu Samhita Part I. II.), Beyond these three, was Siva Para Brahma. Therefore what is mentioned in Subala Upanishat belongs to the intermediate time of creation only.

It is further known from Maha-Bharata and Saiva-Purana that the meanings of Vedas should be expounded by the aid of Itihasas and Puranas ; Vayu Samhita again

says that Puranas construe the Vedic meanings with great effort, whereas the Saivagamas expound them with great perfectness. Therefore Upanishats, Puranas, and Sivagamas are respectively entitled to be called Sutras, annotations, and vast commentaries. As Vedas and Agamas stand in relation as Sutra and Bhashya, Vedas are called samanya sruti and Agamas the special sruti in Moha-sroakta.

The word Adhva (Katha 3.9) is expounded in Vayusamhita (part I. 25, part II, 15) as six Adhvas i. e. Mantra, Varna, Pada, Bhuvana, Tatva and Kala Adhvas. In Tatva-Adhva only, there are thirty six principles or Tatvas (which contain twenty four Atma Tatvas of Prasna (4. 8,) Seven Vidya Tatvas of Svetasvatara (1. 2,) and five Siva Tatvas of Brihat-Jabala (4. 19).

Siva, Mahesvara, Rudra, Vishnu, Pitamaha, Samsara-Vaidya, Sarvajna, and Paramatma are the eight names of Siva ; as He pervades all from Siva-Tatva to Earth (numbering thirty six Tatvas), He (Siva) is called Vishnu (Vayusamhita Part I. 28. 36). Therefore the name Vishnu found in Rig-Veda (1. 22. 20) and in Katha (3. 9) is only to be applied to Siva, and not to Narayana who pervades only twenty-four Atma Tatvas. The Dahara Akasa Upasana (திருச்சிற்றம்பல உபாசனை, taught in the 8th Prapathaka of Chandogya is found in almost all the other Upanishats.

Uma, Haimavati (found in Kena) is the name of Parasakti of Siva only, who is neither Lakshmi of Narayana, nor the Anirvachaniya-maya-sakti of Ekanmavada. Kurma-Purana says that "Akasa" and "Vyoma" do mean the Parasakti of Siva. Therefore Gargi-Akasa of Brihadaranya, Akasa of Chandogya, and Vyoma of Ta ttriya &c. denote Parasakti (Svetesvatara 6. 18) of Siva Brahma. By the

reasons quoted above, we easily come to understand that all the principal upanishats belong to Saivism only, and those who worship the Vedic Siva according to the prescribed Saiva rules are called Vaidika-saivas. As Upanishats teach up to Jnanayoga (Vayusamhita Part I. 28, 6) principal Upanishats treat of Path of Light, Brahmaloaka, Sivaloka &c. The Jnana-Pada or Siddhanta, the essence of Upanishats is taught in Sarva-Jnanottra, Devikalottara, Sivajnana-Bodha &c.

The whole Kailasa-samhi'a treats of Sivadvaita ; this was taught by Subramanya to Rishi Vama-Deva, whose name is found in Aitareya 4. 5, and Brihadaranya 3. 4. 10. The name Sivadvaita is seen in Kailasa-samhita 10. 96. Saiva Siddhanta was taught by Siva first to Vijnanakalas, Pralayakalas, Sakalas &c. The word Siddhanta is seen in Sivarahasya Khanda, Sambhava Khanda, 3. 51. Siddhanta was also taught by Vayu to Rishis, and by Upamanyu, the son of Vyagrapada to Krishna, who taught Bhagavad Gita to Arjuna. The name of Siddhanta is found in Vayusamhita Part I. 28. 72. The word Saiva Siddhanta is found in Vayusamhita Part II. 24. 177.

Agita-Agama says,

“Sa eva sarvages sadbhir Brahma sabdena Sabditah” that Siva is called Brahma. Therefore Srikantha-Acharya is right in interpreting Brahma as Siva according to Srutis, Puranas and Agamas. Neither Meykandar nor Sivajnana-Munivar introduced either Sivadvaita or Siddhanta newly.

11. A Review of Der Caiva Siddhanta eine Mystik Indiens

by Rev. H. W. Schomerus, Lic, Theol.

Published by J. C. Hinrochs' sche Buchhandlung, Leipzig.

Most of our readers will remember this talented Lutheran missionary gentleman of Erode who attended the Saiva Siddhanta Mahasamaja Conference at Trichinopoly and who contributed an account of its proceedings to the Gospel Witness and which was extracted in our pages. He has been a most diligent and assiduous student of our Philosophy for years and possessing as he does a good mastery of the Tamil language, he has mastered the original Siddhanta works in Tamil and the present work is the fruit of his labours in this field. He is at present in Leipzig University engaged for a year to lecture on Indian Philosophy and has been honoured by the University with the title of Licentiate of Theology in recognition of his meritorious publication. While there, he is actively interesting himself in the cause of Tamil and is trying to establish a Tamil and Telegu Library and if his labours bear good fruit, we will soon see a Tamil Professor installed in Leipzig.

The book before us is the most valuable and systematic treatise on Saiva Philosophy and the author has gone fully into the Metaphysics and mysticism of the Philosophy which even Mr. Nallaswami Pillai has avoided in his contributions on the subject as not necessary for the general

reader. The author has however followed the main lines and exposition of the subject by Mr. Nallaswami Pillai and his familiarity with all the Volumes of this Journal will be evident even to a cursory reader. But he supports all his thesis, by translations of all appropriate texts from one and all the fourteen Siddhanta Sastras, together with translations of portions of the commentaries also so that the reader can look for first hand information from our author.

We will briefly indicate the subjects discussed by him in the various chapters. After the foreword comes the introduction in which he discusses Saiva Philosophy in general, its antiquity and geographical extent, the various schools of Saivism, the most important of which is the Suddhadvaita Siddhanta of South India, its relation to the Pratibhijna School, the Tamil and Sanskrit authorities, the 28 agamas being of the highest authority with their best and those of the fourteen Tamil Siddhanta Sastras, together with a brief account of the authors, and the commentators. He refers to the Sacred Kural and the Twelve Tirumurais, and he gracefully refers to the translations by Mr. Nallaswami Pillai and Rev. Dr. G.U. Pope and Hoisington.

In the first chapter, he distinguishes Saiva advaita from other forms of advaita and gives a critique of Sri Sankara's Monism and the Parinamavadam following Siddhiar, and finishes it up with summing up the Tripadartha Doctrine of our Philosophy. In the next chapter, he discusses the nature of the Pathi and separate sections are devoted to the elucidation of His Oneness, His Satchidanandatvam, and His being எண்குணன், His being Nirguna and Personal, His relation to His sakti, which is grace, His

having Form or no Form, organs or no organs, God as Pure subject and his relation to the objective World in which is discussed the special interpretation of the word Advaita by Saint Meikandan. The 3rd chapter is devoted to the discussion of the three Mala and Chapters 4, 5 and 6 deal with the nature of the soul and its avastas, and how in the Suddhavasta God appears as the Sat-guru and shows grace and frees one from sin. The seventh chapter deals with the nature of the Mukti and Jivan Mukta.

Then there is his final word about the system which we hope to translate soon and publish. The book closes with a table of Tatvas which is the same as printed in the 'Studies' and a table showing the interrelation of the three mala with the three classes of souls, Vijnanakalars &c., and two indexes. The book is a big tome of 444 pages and is priced 15 marks. It will be of the greatest use and help to Indian students if it was in English, but as spreading a knowledge of a system described by Rev. Dr. G. U. Pope as "the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India," to the most learned nation of Europe after a break of 50 years,* the author is deserving of our nation's warmest gratitude and love. We urge every one of our Saiva Sabhas to buy a copy of it and keep it in their library.

This review is reproduced from the Light of Truth, Vol. xiv, No. 2, (1913, August) pp 92 - 93.

*It may be remembered it was about 50 years ago, Dr. Graul translated Siddhiar into German.

12. H. W. Schomerus' Der Saiva Siddhanta

Translation by Dr. Fritz

Edited by S. Ambikaipakan

(Rev. H. W. Schomerus had translated into German the entire Tiruvachakam, portions of Periya Puraanam, Tiruvilayaadal Puraanam etc. A detailed review of his work on Saiva Siddhantam is printed in this volume. According to Dr. Glenn E. Yocum, "the need to assert the superiority of Christianity, sometimes in a rather dogmatic, abrasive fashion, is an unfortunate characteristic of much of Schomerus' work on Tamil religion". Editor.)

1. Anava Mala

The word Anava comes from the root Anu. Anu means the very subtle, the atom, and is used for the soul, so far as it is limited in space on account of the evil adhering to it, although it is omnipresent according to its innermost nature. Anava Mala therefore, means the evil which makes the soul an Anu, a specially limited entity. In non-philosophical usage anava means pride, arrogance, self-conceit.

It seems that the word anava as a metaphysical conception is only to be found in the Saivaite writings. For anava is often used Avidya (ignorance) or Irul i. e. darkness which must be removed by arul (grace revealing enlightenment). Why the conception of Anava has been introduced, I could not ascertain. Dr. Pope supposes that this conception has been introduced by the influence of the anu doctrine of the Jains. He writes about it in his English translation of

the Tiruvachakam, P. Lxxxvi ; (English). In Siddhiar II, 80 we find the following definition of Anava Mala. "Anava Mala with its many Saktis, is one pervading through the numberless Jivas as the dirt in copper and having no beginning, hides their Gnana and Kriya. It also affords them the capacity for experience, and ever the source of ignorance".

These statements show that anava mala exists since eternity without beginning. It is one in its nature but is equipped with a number of powers by virtue of which it is present in all souls. This presence however has not set in during any time, but it is without beginning. (Umapathi, Payan III 8 Tamil)

There has never been a time in which the souls were without anava mala, and there is no time in which anava mala exists disengaged from the souls. Anava Mala and the souls are co-existent like the grain of rice and the husk or like copper and verdigris or like sea water and its content of salt. (Bodha II, 2, 3, Ex p 12-Tamil).

Although anava mala is matter in its nature, it is formless and invisible. One cannot see it in the souls just as one cannot see the fire in a piece of firewood.

The connection between anava mala and the souls is so close that one can call it an attribute of the soul (Siddhiar II. 84). But in reality this does not come through; (Tamil Siddhiar II 85 p. 187)

Also Umapathi rejects the assumption that the relation between the soul and anava mala is a relation between substance and attribute. (Payan III. 7).

Anava Mala is not a quality whose existence is for the souls, it is in fact present in the souls as closely connected with the souls as Shakti i.e., it stands to them in advaita relation. For Siddhanta assumes an advaita relation between mala and the soul, becomes obvious from Irupa 4.

Indage did not originate but is eternal just as iron between the husk and the rice grain, between iron and copper. It can neither be reduced to the soul nor to the activity of God.

The Anava mala is present in the souls is shown by The effect of Anava mala upon the souls is being by the effect of darkness upon the eyes (Payan III mil).

ess veils everything so that the objects are not it does not veil itself and therefore it is possible to vil consequences of its darkening activity. Anava ver does not only veil other objects but also itself axes the souls into its pernicious nets; it entices ivity in spite of their ignorance which only leads phes.

athi brings home to us the whole tragic nature of e of the soul through Anava mala showing that it possible to shun its influences. (Payan III, 5, 6)

Mala is here compared to an insolent harlot who gives her husband, but who adorns herself with a chastity. The husband knows nothing of the life of He believes in her chastity and therefore keeps a rich can only bring him disgrace. The soul, too,

does not guess how it is being deceived by Anava mala, lives in ignorance of the disaster which this relation is about to bring and therefore does not feel itself compelled to abolish it. But there is no means for the soul to see through the tricks of Anava Mala.

Although Anava Mala can never perish as it is eternal, its activity can cease. This can be concluded from the knowledge which the souls with the help of the organs can acquire during their presence in the body (Tamil- Payan III).

As Maya through its products, the organs of senses, can diminish ignorance, there is hope that ignorance can be entirely removed at some time. The possibility of this removal results from the advaita relation. As the soul and Anava mala are in the advaita relation, the former can be liberated from the latter without impairing its innermost nature, just as the nature of the rice grain is not changed when the husk is removed or the copper when the verdigris has been taken away.

The beginningless close connection between Anava mala and the souls raises the question whether it does not exclude the likewise eternal connection of the souls with Shiva. Umapathi answers this question in Tiruarut payan III, 4.

Notwithstanding the connection with Anava mala, the connection with Shiva remains. Just as the fact that the rice grain from the beginning is connected with the husk, does not exclude the other fact that the rice-grain contains from the beginning a living germ, so also does the presence of Anava Mala in the souls not exclude the

presence of pure intelligence of Shiva. This common presence of Anava mala and Shiva in the souls does however not affect Shiva. Anava Mala has no power over Shiva. It is said that Anava Mala veils Shiva; but this does not mean that Shiva is in anyway affected by the presence of Anava mala. Shiva is changeless intelligence which can neither be diminished nor increased. Shiva remains just as unaffected by Anava mala as the sun is not affected by our sunshade. The sun-shade veils us and not the sun. Anava Mala does not veil Shiva but the faculty of knowledge of the Souls. (Tamil Kodikavi I).

Anava Mala does not condition Shiva in any way, but Shiva conditions Anava Mala. He is also master of Anava Mala, first because he has power to liberate the souls and then because Anava mala cannot operate without them (Tamil Bodha, II, 2).

Part II, 2 says that Anava mala operates with the help of the Shakti of Shiva. Likewise Siddhiar II, 87.

Unfortunately this dependence of Anava mala upon Shiva is nowhere fully described. Probably it is to be compared to the dependence of the growth of the plants upon rain and sunlight which develop the seed, but do not condition its quality. The influence of the Tirodhana Shakti upon Anava mala produces desire or according to the commentary on Bodha II, 2, confusion, pride, sorrow, grief, weariness, curiosity, which bring the souls under the law of Karma and subject them to transmigration.

We just heard Anava mala conditions Shiva in no way. It is another question whether Shiva is not somehow conditioned in activity. In the first sutra of the Bodha we read

that the Universe is subject to the process of arising, existing and perishing on account of mala i.e., in order to abolish Anava mala. It is therefore Anava mala which induces Shiva to activity. But one need not see it in a dependence of Shiva on Anava mala, as we can assume that Shiva wills the removal of Anava mala, by his own resolution. Tracing back the activity of Shiva is not necessarily a limitation of the latter, as the assumption of the sleeping period of the world during which Shiva does not affect Anava mala makes it possible to think that the influence of Shiva is only conditioned by his free resolution. He need not stir ; but he does it in favour of the souls.

Once set moving, Anava mala produces confusion, pride, desire etc. Does Shiva stir Anava mala in order to produce these evil things, does he aim at them ? The answer is He does not (Tamil Tirup 4).

Those evil products are therefore not to be put to the account of Shiva but to the account of Anava mala. Although Shiva who sets Anava Mala moving, does not aim at those products it still produces them. How is that to be explained? The answer is because Anava mala bears in itself the tendency to produce those things. In the face of this tendency Shiva is powerless.* He cannot influence

*In spite of his deep study of the Saiva Siddhanta Sastras, Schomerus has tripped in writing about Anava Mala. He says Shiva is powerless in preventing Anava Mala from producing evil things. Shaivites consider Shiva as all powerful (எல்லாம் வல்லவர்) and it is sacrilegious to use the word powerless in connection with Shiva. It cuts at the root of the Saiva Siddhanta concept of God.

Anava mala in a manner that it produces better things. Just as it is not in the power of the sun to determine the species of the plants which grow by means of his co-operation, also Shiva cannot determine the quality of the products which arise from Anava mala under his co-operation. He is bound to let Anava mala which he himself has set moving develop itself according to inherent tendencies. The only thing he can do is to hunt Anava mala till its powers are exhausted. (See part VI).

In closing this section we have to draw the attention to the fact that the soul cannot be made responsible for Anava mala adhering to it and for the evil qualities resulting from it. The primary evil and the resulting tendency to do evil is not a guilt but only a disaster; strictly speaking the evil is not ethical but intellectual.

Now coming to the subject matter under discussion Anava Mala left to itself would like to keep souls dormant, but Shiva because of his concern for the souls uses his power to activate Anava Mala. When Anava Mala is stirred, naturally all the evil things inherent in it are also stirred. To counteract their influence, Shiva activates Karma and Maya Malas. Anava Mala hides the Gnana and Kriya Saktis of the souls but Maya Mala activates them. As a result of Maya Mala becoming active, souls perform Karma which purifies them gradually. To work out their Karma fully souls go through the cycle of births and deaths. They continue in this state till they reach the state of Mala-paripakam and Iruvinaippu.

13. Siva Linga

S. Sabaratna Mudaliar

(S. Sabaratna Mudaliyar of Sri Lanka was the Deputy Fiscal of Jaffna. In Ceylon, "Mudaliyar" is a coveted title and not an honorific suffix. He felt that a mischievous propaganda was carried against Hinduism on purpose. Indeed he was once himself a victim of such vituperative tirade. He woke up in time and assiduously applied himself to a proper study of Hinduism in general, and Saivism in particular. His outstanding contribution to Saivism is his work entitled: "Essentials of Hinduism, In the Light of Saiva Siddhanta" (1913). Hereunder is printed his lecture, delivered at the Jaffna Hindu College Hall, on 21 February 1913. If the concept of Siva Linga does not lie within the ken of the comprehension of even gods like Vishnu and Brahma, can we expect unsympathetic and intolerant fanatics to even glimpse it?—Editor.)

Siva Linga is a sacred object of worship among the 200 millions of Hindus who occupy the vast continent of India and the spicy isle of Ceylon. They represent a seventh part of the population of the whole world and they enjoy an unrivalled reputation for their ancient civilization. Their religion is admittedly the oldest of the existing religions and it is an undeniable fact that it has created an exceptionally high degree of spiritual fervour in the hearts of its adherents. The effect of the religion on its adherents could be easily gauged from the standard of morality maintained by them, and I am sure that a crime statistics of the different countries of the world would show the "Mild Hindu" to great advantage. The object of worship of such a people should

not be attacked at random, and the feelings of the 200 millions offended for no mistake committed by them. I do not think that the propagation of any religion involves the necessity of offending the feelings of believers in other religions ; but on the contrary, it is, I think, the duty of every believer in God that he does not in any way hurt the feelings of others who likewise believe in God, but in a different form. I am very sorry to find that this important duty of man is lost sight of by some of our Christian friends who would not scruple to call Siva Linga, our sacred object of worship, a Phallic emblem. If this is what is known as Christian principle, I will speak no more of it. Let it speak for itself.

But I am glad that this uncalled for and unpardonable attack on the part of a Christian writer has given the Hindus an opportunity to explain the true significance of Siva Linga, and I therefore consider it my duty, as a Hindu, to lay before the public the little that I know of the subject.

Before entering into an explanation of Shiva Linga, I have to say a few words on the meaning of the word Linga. Linga is derived from the Sanskrit root Lika which means to sculpture or to paint, and Linga means one that sculptures or paints. God being the Sculptor of the Universe, He is known as Linga, and this word has become ultimately to mean any form or symbol that represents Him. It has become in a later stage to mean any sign or symbol, in a general sense, and it is in this sense the word is used now. Refer to any Dictionary—Sanskrit or Tamil—, and you will find the meaning of the word as a symbol or mark . a சின்னம் , a குறி. The word is used in this sense by Lexicographers, Grammarians and Logicians; and it may even be found as a technical term used in this sense in

Hindu Logic. Lingapattiam is the name of a commentary on the meanings of Sanskrit words, and one could clearly see in what sense the word is used as the title of that Book. But of course, in course of time, the word happened to convey other meanings as well and among them that of the generative organ, by the common law of degeneration of words which is not peculiar to Tamil or Sanskrit alone. Even then, this degenerated import of the word is not its chief meaning, but it is only a secondary one of very rare use. How the word happened to be used in this sense could itself be easily traced. There is an etymological rule in Tamil known as இடக்கரடக்கல் which is a form of decorum used in giving expression to objects which would not admit of open mention. The genital organ came to be referred according to this rule as இலிங்கம் or குறி, and the use of these words in this sense has become a fashion in course of time. Not only the word Lingam but the word Kuri itself is used in this sense; but no one who has any idea of Tamil will contend that every Kuri is a genital organ. The word Kuri means a punctuation, a brandmark &c., &c., and I am sure that no punctuation, will ever be said to represent a genital organ.

Another derivation, of the word Lingam is Ling, which means involution, and Gam, which means evolution. So that Lingam is the principle of involution and evolution combined together, and such a combination can only be traced to God, the primordial cause of the whole Jagat.

It could thus be clearly seen that the radical meaning of the word Lingam does not in the least convey any sense applicable to the generative organ, but, on the contrary, the real meaning of the word may be found so sublime

and so deep that it will immensely benefit one to scrutinise the word and learn its meaning analytically.

So far for the word Lingam. I will now proceed to explain, as briefly as I can, the meaning of Siva Lingam, but I must say at the outset that this object has a large stock of mysticism about it which can only be explained by an adept for whose qualifications I have the least pretence. Siva Lingam is explained at great length by Siva Agamas and several Puranas; and the Vedas themselves could be found to have their own explanation of Siva Lingam.

It is the main principle of Hindu philosophy—and I am sure that principle is admitted by all religions—, that every particle of this great Jagat is moved by God. There cannot be any movement without God, and the existence of the universe would be altogether impossible without Divine energy. The principle of creation has been very minutely and systematically described in our sastras according to which Siva Linga is the embodiment of the cosmic creation. There was the Nirguna Brahm; and there was the primordial cosmic element called Maya. What was the course taken by the Divine Energy in producing the cosmic world out of Maya? Maya is an extremely subtle matter without any form or shape, and it is of two kinds—Suddha Maya and Asuddha Maya—or the lower and upper Maya. This Maya is in the presence of Sivam or Nirguna Brahm and that of its Sakti or Divine Energy. This Sakti having energised Suddha Maya, the Mundane egg of the universe was formed. This was Nadha or the principle of sound. This was what is known as Nama or name—the first expression of limitation. From this Nadha or Name came out Bhindu or Rupa i.e., the form—the second stage of

limitation. This name and form—Nama and Rupa—is what is known as Omkara Pranava; and this is the seed and seat of all matter and force. The Nadha is represented by a line and the Bhindu by a disc. It is this Nadha or vibration that is known as Linga, and Bhindu is what is known as its Pita. This Lingam with its Pitam or the principle of Name and Form is still beyond comprehension, and the form that could be comprehended a little better came out of the Bindhu above referred to in the order of evolution. This is what is known as Sadakkiam or Sadasivam. This is Rupa-Rupam or with shape and without shape. From this Sadhasiva came out Mahesvara, with fully developed form, from him Rudra, in the region of Asuddha Maya, from him Vishnu, and from him, Brahma. These nine different phases or Navapitam are the different stages of evolution which the great God—or properly speaking—His Sakti—, assumed in manifesting Itself to the souls—or in fact to excite their intelligence, and evolve this Jagat or universe out of Maya. The different actions in the region of Suddha Maya are performed by Sadhasiva and Maheswara, while those in the lower Asuddha Maya by Rudra, Vishnu and Brahma—the Hindu Triad. It could thus be seen what position the Nadha and Bhindhu hold in the order of cosmic evolution. These two principles as I have already said, are known as Pranava—Nadha representing Nama, and Bhindhu representing Rupa—and it is this Pranava that is represented by Siva Lingam. Natham or the principle of vibration, or the first stage of cosmic energy—the mundane egg—is represented by a line and Bhindhu, the next stage, by a disc. The line is the Linga and the disc is the Pita. We know that the principle of all writings in any language is embodied in this line and disc. Can we with any sense of correct knowledge call this Linga an emblem of

generative organ? I am sorry that our critics are unable to form an idea of the creative principle except through the genital organ. You will see that in the order of evolution above out-lined, no fully developed form is manifested until the stage of Mahesvara is reached. Is it possible then to call Nadha and Bhindhu which are far above the developed form of Mahesvara as one of his organs?

Siva Linga again is said to be of three kinds—Vyaktam, Avyaktam and Vyaktavyaktam or Sakalam, Nishkalam, and Sakalanishkalam. The pure form of Sat, Chit and Anandam of Sivam is known as Avyaktam or Nishkala Lingam. The form to which name and form are particularly traceable is called Vyaktavyaktam or Sakalanishkala Lingam. It is this that is generally known as Sadakkiam or Siva Lingam. The form in which name and form are fully developed is called Vyaktam or Sakala Lingam. Under this class of Vyaktalingams fall the 25 forms of Mahesvara, such as Chandrasekara, Uma Mahesa &c. &c., These forms are fully developed and are said to embody the various limbs of a perfect form, such as head, face, hands, legs &c. It is the embodiment of all these limbs that is called Mahesvara Linga, and can we then say that the figure embodying all these limbs represents only one of such limbs—the phallus? and can we call the Avyakta and Vyakta-vyakta Lingas which have no body or shape whatever, a phallus—a fully developed form?

This Sadakkiam or Siva Lingam is again explained in the 'gamas in five other forms; namely Siva Sadakkiam, Amurti Sadakkiam, Murti Sadakkiam, Kartiru Sadakkiam and Karma Sadakkiam. Of these five, the Murti Sadakkia-Linga and Kartiru-Sadakkia-Linga exhibit in

their forms fully developed faces, and they are called Muka-Linga-Murti or Linga with face. May I ask our critics whether a phallus has a face?

The Siva Linga that is generally seen in many of our temples is the form of Karmasadakkiam which embodies in it the jnana-lingam of Nadham and the Pita Lingam of Bhindu. This is what is known as Sadakkiam or the form of God in His capacity as the Agent of the five actions of Srishti, Stiti, Sankkaram, Thirobhavam and Anugraham. In other words, Siva in His capacity as the Agent of Panchakrityam is known as Linga, meaning thereby the Sculptor of the universe, as already explained, and as the primordial germ of the cosmic appearance. The Agamas explain at length that this Linga embodies in it the various differentiations of the Jagat known as He, She and It, and in fact they allot different portions of this Linga for the different differentiations. This form, again, embodies in it the Hindu Triad of Brahma, Vishnu, and Rudra as well as the Vyashti forms of Pranava which is the germ of the 96 elementary principles of the Jagat known as Tatvas. We may be able to learn a good deal of the cosmic principles, and of their modes and methods of involution and evolution if we study under a competent preceptor the true meaning of Siva Linga. I would refer you to a series of very valuable and interesting articles contributed to the Madras Siddhanta Dipika in 1906 and 1907 by Mr. Rangaswamy Aiyar under the heading "The inner meaning of Siva Lingam". The sublime meaning of Siva Linga may be found expounded in Tirumantram, Linga Puranam, Siva Puranam, Vayusamhita Sutasamhita and several other Tamil works of great reputation, and the Agamas devote volumes to the excellence of Siva Linga. If one could have a glimpse of the meanings

of the several rites and ceremonies performed at a Linga-Stapana, one would be able to have a correct meaning of the sacred Siva Lingam.

The Agamas again speak of seven kinds of Linga, viz;—Gopuram, Sikaram, Dvaram, Prakaram, Balipitam, Archalingam and Mulalingam. The Tower, the dome, the gateway, the courtyard round the temple, are all called Lingas as they represent Siva-Sakti one way or the other, and are therefore entitled to our veneration and worship. Are these all to be called phallic symbols, I ask? It is again one of the important doctrines of the Hindu religion that we have to perform our worship of Guru, Jangamam, and Lingam. The Lingam herein referred to is a term which includes the various images of Siva which we worship in our temples. Can we say that all these images are phallic symbols? Surely it does not require much research into the Hindu Sastras to have a general idea of the meaning of Siva Lingam, and it is not possible to conceive how the critics came to make this unfounded and blasphemous allegation against our sacred object of worship which is replete with sound and solemn significance. It may be that a phallic emblem was considered sacred by ancient Romans or Greeks. But Hindus are neither Romans nor Greeks; and it is quite unreasonable and uncharitable to charge the Hindus with an idea for which they were in no way responsible. Evidently the ancient Romans or Greeks borrowed the Linga worship from the Hindus, and in their debased ignorance put a wrong construction on it, having misunderstood the language used by the Hindus in describing it. Are the Hindus to be taken to task on account of an idiotic mistake committed by foreign nations?

If we refer to the Puranas, we find Siva Linga being further explained. When Brahma and Vishnu, in their arrogance, fought with each other for supremacy, the Lord Paramesvara appeared in their midst in the form of a flame whose beginning or end they were unable to discover. This flame of immeasurable effulgence is called Linga. This Linga is said to represent the sacred fire of the Vedic Yajnas, while the temples stand for the sacrificial grounds. These temples again represent our hearts or Hridaya, and our Lord is said to abide in our hearts in the form of a Linga or a glow of effulgence, as the soul of our souls. Surely none of these significances of Siva Linga has any reference to phallic emblem, and I challenge our critics to quote a single verse in any of our Sastras in support of their unfounded allegation.

I think I have said enough to convince you that the charge laid against our sacred object of worship is as unfounded as it is blasphemous. If you have a desire to be more fully informed of Siva Linga you will do well to make a study of it under a competent Guru, and you will then be able to see how the incomprehensible and indescribable Sivam assumed this Linga form in order to make Himself known to us, and how this Linga form comprises in itself, in a very subtle manner, the most primordial germ of the whole Jagat -- in short how the unlimited Sivam started a limitation to benefit the innumerable souls. I hope, and I pray that you will all be benefitted by this. Maha Linga Siva Rupam.

14. F. C. S. Schiller on Saiva Siddhantam

I know nothing of Saiva Siddhanta beyond what I have learnt from Swami Vedachalam, but if it means, as he says, opposition to Vedantist Pantheism with its doctrines that all is one and all is illusion, it has my heartiest sympathy. For I have long thought monism as harmful socially as it is scientifically groundless, and the widespread acceptance it has won in India seems to be a clue to much of the political history of the country. If the peoples of India can be persuaded that the truth of speculations also must be tested by their bearing upon life, the progress of India will be much accelerated.

I have also been much struck by the account Swami Vedachalam gives of the relation between body and mind as conceived by St. Meikandan. For if it is correct it shows that he also anticipated William James in formulating the 'transmission' theory which supplies so elegant and irrefragable an answer to materialism.

Corpus Christ College,
Oxford.

F. C. S. SCHILLER.
7—8—1923

Reproduced from "The Saiva Siddhanta As A Philosophy Of Practical Knowledge."

Courtesy : The South India Saiva Siddhanta Works Publishing Society, Tinnevely Ltd.

15. Maya

By Maraimalai Adikal.

(Maraimalai Adikal is Maraimalai Adikal; neither more, nor less. Ed.)

In the terminology of Saiva Siddhanta these three are called Pasu, Pasam and Maya. Here it is necessary to distinguish between the meaning of the term Maya as used in the philosophy of Saiva Siddhanta and that used in the modern Vedanta. We do not find this word Maya anywhere either in the ancient Vedas or in the earliest Upanishads. It makes its first appearance only in a later Upanishad called Svetasvatara ; even there it is used not as a name for some deceptive phenomenon but as a synonym for the term Prakriti which signifies the primordial cause of matter and all its products such as this world and all its objects. The doctrine of illusion is quite unknown to the Svetasvatara and still older works of the Aryan tongue. In the Saiva Siddhanta too, this term Maya is invariably employed to signify the substratum of all the material worlds and their contents. The meaning of deception which it has acquired in the neo-Vedanta is of comparatively modern date and as such it finds no place in the ancient Vedanta, as has been conclusively shown by the profound Vedic scholar Mr. Behari Lal Sastri. He says in his Thesaurus of Vedic Knowledge, "The Mayavada or illusion theory of later Vedantism appears in some of the modern commentaries of the Upanishads and the Vedanta Sutas." To Saiva Siddhanta, treasuring as it does the golden thoughts of ancient Indian Saints and Sages, this illusion-theory of neo-Vedanta is quite foreign, it being throughout concerned with the hard realities of life and strict in using, consistently to its principle, the term Maya to denote the real basic element of matter and its appearances.

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16. Saivism

Sir S. Radhakrishnan.

(Bharata Ratna Dr. Sarvepalli Radhakrishnan, the former President of India, the renowned translator of the of the triad—Upanishads, Brahmma Sutras and Bhagavad Gita, in the words of Prof. H. N. Muirhead "has the rare qualification of being equally versed in the great European and the not less great Asiatic tradition which may be said to hold in solution between them the spiritual wisdom of the world; and of thus speaking as a philosophical bilinguist upon it." His explanation of Saiva Siddhantam is lucid, precise and to the point. Minor errors in the unfoldment of tattwas do not detract from the value of his contribution. His threefold approach to the Tripadartha System has a singular charm of its own. Editor.)

From the beginning the cult of Vaishnavism had for its chief rival Saivism¹ which is even to-day a very popular creed in South India. While it prevailed in South India even before the Christian era, it received a great access of strength from its opposition to Buddhism and Jainism, which it, along with Vaishnavism, overcame about the fifth or the sixth century after Christ. It elaborated a distinctive philosophy called the Saiva Siddhanta about the eleventh century A. D. Dr. Pope, who gave much thought to this system, regards it as "the most elaborate, influential, and undoubtedly the most intrinsically valuable of all the religions of India."² While there are striking similarities between the Siddhanta and the Saivism of Kashmir, we cannot say that the former owes its general structure or essential doctrines to the latter. The earliest Tamil works,

like Tolkappiam, refer to the Arivars or the seers, who chalked out the path to freedom and bliss. These latter were influenced by the Vedic conception of Rudra and the Rudra-Siva cult of the Brahmanas, the Mahabharata and the Svetasvatara Upanishad.³ Besides these, the twenty eight Saiva Agamas, especially the parts dealing with jnana or knowledge, the hymns of the Saiva saints, and the works of the latter theologians, form the chief sources of Southern Saivism.

II. Literature

Twenty-eight Agamas are recognised,⁴ of which the chief is Kamika, including the section dealing with knowledge called Mrgendra Agama. The Tamil saints Manikkavasgar (seventh century A. D.) and Sundarar refer to them. Saiva devotional literature⁵ belongs to the period from the fifth to the ninth centuries. The Saiva hymns compiled by Nambi Andar Nambi (A. D. 1000) are collectively called Tirumurai. The first part known as Devaram, contains the hymns of Sambandar, Appar and Sundarar; of the others the most important is Tiruvagasam of Manikkavasagar. Sekkirar's Periapuranam (eleventh century), which describes the lives of the sixty-three Saiva saints, contains some valuable information. Meykandar's Sivajnanabodham (thirteenth century), regarded as an expansion of twelve verses of the Raurava Agama, is the standard exposition of the Saiva Siddhanta views. Arulnandi Sivacarya, the first of the forty-nine disciples of Meykandar, is the author of the important work Sivajnanasiddhiyar. Of Umapati's works (fourteenth century), Sivaprakasam, Tiruarul-payan are well known. The Saiva Siddhanta rested on the twofold tradition of the Vedas and the Agamas * and the systematic reconciliation of the two was

undertaken by Nilakantha ⁷ (fourteenth century A. D.),⁺ who wrote a commentary on the Brahma Sūtra, interpreting that work in the light of the Saiva system. He accepts generally the standpoint of Ramanuja, and protests against the absolute identity or absolute distinction of God on the one side and the souls and the world on the other.⁸ The supreme is Siva, with his consort Amba, having for his body the conscious and unconscious entities. Appaya Dikshita's commentary called Sivarkamanidipika is of great value.

III. Doctrines

The supreme reality is called Siva, and is regarded as beginningless, uncaused, free from defects, the all-doer and the all-knower, who frees the individual soul from the bonds which fetter them. The formula of *saccidananda*⁺⁺ is interpreted as implying the eight attributes of self-existence: essential purity, intuitive wisdom, infinite intelligence, freedom from bonds infinite grace or love, omnipotence, and infinite bliss. Some proofs of the existence of God, are mentioned. The world is undergoing change. Its material cause, *prakṛti*, is unconscious like clay, and cannot organise itself into the world. The development is not due to the elements, which are devoid of intelligence. Karma is equally unavailing. Kala, or time, is, according to Meykandar, changeless, though it appears to the observer as changing.⁹ It is a condition of all action, but is not by itself an active agent. But if God is directly the cause, his independence and perfection may perhaps be compromised. It is therefore

+ Nilakantha was a senior contemporary of Sankara Acharya. Ed.

++ This is a mis-statement. Ed.

said that God operates through his sakti as his instrumental cause. The principle of karma works in accordance with the spiritual ends of man. It does not frame the ends or make distinctions between good and evil. These are laid down by an infinite spirit, who also, with the aid of his sakti, sees to it that the souls get their proper rewards. As the jar has the potter for its first cause, the staff and the wheel for its instrumental cause, and clay for its material cause even so the world has Siva for its first cause, sakti for its instrumental cause, and maya for its material cause. As sound fills all the notes of a tune, or flavour pervades the fruit, so God, by his sakti, pervades the whole so fully that he does not appear to be different from it. God is the soul of which the universe of nature and man is the body.⁺ He is not identical with them, though he dwells in them and they in him. Nondualism does not mean oneness (ekatva), but inseparability.

Siva is everlasting, since he is not limited by time. He is omnipresent. He works through his sakti, which is not unconscious but conscious energy – the very body of God. This body is composed of the five mantras,¹⁰ and subserves the five functions of creation, sustenance and destruction of the universe, obscuration or embodiment (*tirodhana*) and liberation of the souls. His knowledge is ever-shining and immediate. According to the Paushkara Agama, Sakti, called Kundalini (the coiled), or suddhamaya, is that from which Siva derives his functions and in which his being is grounded. Sakti is the intermediate link between Siva, pure consciousness and matter, the unconscious. It is the upadhi, the cause of the differentiation of Siva's functions.¹¹ It is the cause of the bondage of all beings from Ananta, who is next only to Siva, downwards, and also their release. Sakti, often called Uma,

⁺ A mis-statement.

is but the reflex of Siva, and not an independent existence. The Absolute in itself is called Siva, and the Absolute in relation to objects is called Sakti. In the Siddhanta, Siva is not only the Absolute of metaphysics, but the God of religion. He is the saviour and guru, and he assumes this form out of his great love for mankind. He is the God of love. ¹²

To the Lord (pati) belong the pasu, literally cattle, the infinite host of souls. He is not their creator, since they are eternal. The soul is distinct from the body, which is an unconscious object of experience (bhogya). Its presence is evidenced from the facts of memory and recognition. It is an omnipresent, constant, conscious actor. It is the abode of the eternal and omnipresent citsakti. ¹³ It has consciousness (caitanyam) whose essence lies in the act of seeing (drkkriyarupam). According to Sivajñanasiddhiyar, the soul is distinct from the gross body as well as the subtle, though united to them, and it has the functions of desire, thought and action (icchajñanakriya). ¹⁴ It becomes one with the thing in which it dwells for the time being. In the world of samsara it concentrates on worldly things, while in the state of release it centres its consciousness on God. During pralaya, the souls devoid of embodiment rest as powers and energies in the great Siva. The number of souls cannot be increased or decreased+. As more souls get released the embodied ones become reduced in number. Consciousness is perfectly manifested in the liberated, while it is obscured in the unliberated. The individual souls are of three classes, according as they are subject to the three, two or one of the impurities. ¹⁵ The earth and the rest are

+ The souls are infinite in number.

also the effects of God's creation. They are unconscious and serve the purposes of the souls.

The web of bonds (pasajala) is distinguished into avidya, karma and maya.¹⁶ The first is called anavamala, or the taint due to the false notion of finiteness (anutva) which the soul has. The self, which is pure consciousness, imagines itself to be finite and confined to the body and of limited knowledge and power. It is ignorant of its nature as consciousness and also mistakes the body for its reality. This is the bondage (pasatva) of the soul (pasu). This avidya is one in all beings, beginningless, dense, great and multiform. Creation, destruction, etc., take place with reference to the finite world and so they are regarded as the modifications (parinama) of avidya.¹⁷ Karma is the cause of the conjunction of the conscious soul with the unconscious body. It is an auxiliary of avidya. It is called karma because it is produced by the activities of beings. It is as unseen (adrshta) as it is subtle. It prevails during creation and merges back into maya during pralaya. It cannot be destroyed, but must work out its results.¹⁸ Maya is the material cause of the world, unconscious in nature,¹⁹ the seed of the universe, possessing many powers, omnipresent and imperishable. "As the trunk, the leaf and the fruit latent in the seed grow therefrom, so the universe from kala to earth (ksiti) develops from maya."²⁰

The process of creation receives great attention in the Saiva system; while Siva is pure consciousness, matter is pure unconsciousness, and Sakti is said to mediate between the two. She is not the material cause of the world, since she is of the nature of consciousness (caitanya). She is the eternal sound, the connecting link between the gross

and the subtle, the material and the spiritual, the word and the concept,²¹ Suddhamaya, the mother of the universe is Vak, or Nadha, "the voice of the silence." The Saiva Siddhanta analyses the universe into thirty-six tattvas as against the twenty-five of the Samkya. Between prakrti and buddhi, guna is introduced, and so we have twenty-five principles below-purusha, who is the twenty-sixth. Above the purusha, we have the pancakancuka, or the fivefold envelope of niyati (order), kala (time), raga (interest), vidya (knowledge), kala (power). Above kala there are+ maya, Suddhavidya, Isvara, Sadasiva, and Siva. Sivatatva is a class by itself; Sadasiva, Isvara and Suddhavidya form the Vidyatattvas+⁺, and the other thirty-two from maya downwards are the Atmatattvas. These are the different stages of evolution. Maya first evolves into the subtle principles and then into the gross. Kala, the first principle evolved from maya++⁺, overcomes the impurities obstructing the manifestation of consciousness, and helps it to manifest itself in accordance with karma; by the next principle of Vidya, the soul derives the experience of pleasure and pain. "That instrument by which the active soul observes the operations of buddhi is vidya."²² Maya is the desire on which all experience depends. Kala or time regulates experiences as past, present and future. Time is not eternal, for eternity is independence of time. Niyati is the fixed order governing the distinction of bodies, organs and the like, for the different souls. The purushas are enveloped by these five. The Saiva Siddhanta holds that the mulaprakrti of the Samkhya is itself a product, and

+ A mis-statement Ed.

++ Again a mis-statement. Ed,

admits five subtle principles beyond it. Of these five, the first three serve to manifest the powers of knowledge, action and feeling, while the other two answer roughly to time and space. Prakriti is the stuff of which the worlds which the purusha is to experience are made. It is the first gross development. From prakriti evolve the gunas, from the gunas the buddhi; the rest of the evolution is on the lines of the Samkhya.

Sivatattva is the nishkala, or undifferentiated basis of all consciousness and action. "When suddhamaya, the sakti of Siva, begins her life of activity, then Siva becomes the experiencing (bhoga) Siva; he is Sadasiva, also called Sadakhya, not really separate from Siva. When suddhamaya is actually active, the experiencing Siva becomes the ruling (adhikara) Siva; he is then Isvara, not really separate from Sadasiva."²³ It is Sadasiva that has the body of the five mantras, and not Siva. Suddhavidya is the cause of true knowledge. Between world periods there are pauses, quiescence, at the end of which evolution sets in. The Lord helps the impurities to manifest themselves, and sustains the whole course of their development for the ultimate good of the souls dependent on his grace.²⁴ He takes note of the activities of the souls and helps them in their onward pursuit. Respect for the law of karma is not a limitation of God's independence, for law of karma is the means he employs.²⁵

The Saiva Siddhanta does not support the illusory conception of the world. The beginningless samsara is due to matter and souls which are also eternal. The world has a serious moral purpose, and cannot be dismissed as a mere error or jest. God is for ever engaged in the rescue of souls

The consciousness of sin is intensely felt, and some saints utter the cry that their sins are shutting them off from communion with God.²⁹ The devotion of the Saivas is more virile and masculine than that of the Vaishnavas.

Tiruvasagam³⁰ depicts in beautiful hymns the progress of the soul from the bondage of ignorance and passion into the liberty of light and love, its first awakening, its joy and exaltation, waywardness and despondency, struggle and unrest, the peace and joy of union. In the intuition of God, the distinction of knower, knowledge and known is said to disappear.³¹ There was, at any rate, in the early form of Saivism, a spirit of toleration. "Whatever God you worship, even as he Siva will appear. He who is above all this will understand your true worship and show you grace."³² The guru or the teacher plays an important part in the scheme of salvation. The true guru is one who is in his last birth; and Siva himself is said to live in the guru, looking lovingly on the disciple through the eyes of the guru.³³ There are no incarnations of Siva, though he appears frequently to test the bhakti of the devotees or initiate them into truth. But Siva is not born; nor has he any human career.

The ethical virtues are insisted on. Siddhiyar says: "They have no love for God who have no love for all mankind."³⁴ Though the law of Karma is inviolable, the choice of the soul is not fettered. God is always ready to second the efforts of man. Karma and jnana conjointly produce release.³⁵ The restrictions of caste lose their rigour in any true theism. Though Manikkavasagar did not develop a defiant attitude towards the caste rules, the later Saivas, Pattanathu Pillai, Kapilar, and the Telugu poet, Vemana,

are critical of the caste restrictions. Tirumular held that there was only one caste, even as there was only one God.³⁶ The reform movement of Basava middle of the twelfth century, is marked by its revolt against the supremacy of the Brahmin, though Basava himself was a Brahmin.³⁷ This sect does not accept the hypothesis of rebirth.

After the destruction of *pasa*, the individual is said to become Siva,³⁸ i. e. attain perfect resemblance to him, though the five functions of creation, etc., are reserved for God only.³⁹ Since the soul has no dust or darkness in it, the light of God shines through it. Deliverance is not becoming one with God, but enjoying the presence of the Lord. Meykandar says : "Did the soul perish on becoming united with Siva, there would be no eternal being to be associated with God. If it does not perish, but remains a dissociated being, then there would be no union with God. But the impurities will cease to affect the soul, and then the soul, like the union of salt with water, will become united with Siva as his servant and exist at his feet as one with him."⁴⁰ "On the removal of sin, the soul attains to the status of Siva himself."⁴¹ + The freed souls may exist in an embodied or disembodied condition.⁴² Some Saivas believe that in emancipation the body itself is irradiated with the light of Siva ; others think that the souls acquire some miraculous powers. Before they attain union with the Supreme, the souls must consume the fruits of their deeds. The *jivanmukta*, though in the body, is one in feeling and faculty with the Supreme. He does not engage in works which lead to further embodiments. He is filled

+ This may be so according to Sivadvaita of Sri Kanta but not according to Saiva Siddhanta,

with the presence of God. ⁴³ He continues to be embodied until his past karma is exhausted, and the deeds of the interval are consumed by the grace of God. ⁴⁴ All the deeds performed by the freed are due to the impulsion of God within them. ⁴⁵

1. Madhava's S. D. S. refers to four schools of Saivism: Nakulisa-pasupata, the Saiva and the Pratyabhijna, and the Rasesvara. The last is not of philosophical interest. For the central principles of the first, see I. P. pp. 488-489.
2. Tiruvasagam, p. lxxiv.
3. See I. P., pp 88, 488-9, 510 ff.
4. In the Kailasanatha temple of Conjeevaram we have the earliest inscriptional record of the twenty-eight Saiva Agamas in which the Pallava king Rajasimhavarman states his faith, and it is said to belong to the end of the fifth century A. D.
5. "No cult in the world has produced a richer devotional literature, or one more instinct with brilliance of imagination, fervour of feeling and grace of expression" (Barnett: *The Heart of India*, p. 81).
6. Tirumular, quoted in *Siddhanta Dipika*, November 1911 p. 205. 'Sivajnana Siddhiyar' says: The only real books are the Vedas and the Saivagamas...Of them the Vedas are general and given out for all. The Agamas are special and revealed for the benefit of the belssed, and they contain the essential truths of the Veda and the Vedanta. Both are said to be given out by God" (i. 46) Cp. Nilakantha: *vayam tu vedasivagamayoh bhedaṁ na pasyamaḥ*. *Brahmamimamsa*, p. 156.

7. See Nilakantha, i. I. 3.
8. Many of the central passages are echoes of Ramanuja's bhashya. Cp., e.g., Sukshmachidachidvishishtam brahma karanam, sthulacidacidvishitam tat karyam bhavati (i. I. 2). But see Appaya Dikshita's Anandalahari.
9. Sivajnanabodham, i. 4.
10. Sadyojata, Vamadeva, Aghora, Tatpuruṣa and Isana. Cp. Tait. Aran., x. 43-47.
11. Paushkara Agama, ii. I.
12. Sivaprakasam, i. I; Nallasvami Pillai : Saiva Siddhanta, p. 277.
13. Mrgendra Agama, vii. 5.
14. iii I.
15. The highest (vijñanakala) are freed from maya and karma, and have only the one impurity of anavam. The next (pralaya-kala) are those who are subject to the impurities of anavam and karma, which bind them to rebirth; and the last (sakala) include all beings subject to the three impurities.
16. Mrgendra Agama, ii. 3-7.
17. Ibid., vii. II
18. viii. I-5.
19. ix. 2-4.
20. Paushkara Agama, iii. 4.
21. Ibid., ii. 17.
22. Ibid., v. 9.
23. Paushkara Agama, i. 25-26.
24. vii. II-22.
25. S. D. S., vii ; Sivajnanabodham, ii. 5.
26. Sivajnanabodham, xii. 3.
27. Tiru-arul-payan, i. 9.
28. Pope's Trans., Tiruvasagam, xxv. 9.

29. Cp. Appar :—

“Evil, all evil my race, evil my qualities all,
Great am I only in sin, evil is even my good.
Evil my innermost self, foolish, avoiding the pure,
Beast am I not, yet the ways of the beast I can
never forsake.

Ah! wretched man that I am,

Whereunto came I to birth.”

(Kingsbury and Philips : Hymns of the Tamil Saivite Saints, p. 47.)

30. Regarding the literature of the Saiva Siddhanta, Sir Charles Eliot writes : “In no literature with which I am acquainted has the individual religious life - its struggles and dejections, its hopes and fears, its confidence and its triumph—received a delineation more frank and more profound”.

Hindusim and Buddhism, vol. ii. p. 217).

31. Tiru-arul-payan, viii. 74.

32. Sivajnanasiddhiyar.

33. Tiru-arul-payan, v.

34. xii. 2, quoted in Siddhanta Dipika, November 1912, p. 239.

35. Nilakantha, i. I. I.

36. Onre kulamum oruvane devanum (Tirumantram).

37. Though the Lingayata reformation started with a vigorous protest against the caste system, the Lingayats-to-day observe caste divisions.

38. Mrgendra Agama, vi 7. “Nirantaram sivo’ham iti bhavana pravahena, sithilitapasataya pagatapasubhava upaasakah siva eva bhavati’ (Nilakantha on iv. I. 3).

39. Nilakantha on iv. 4. 7.

40. Sivajnanabodham, xi. 5. See also Pope’s Note iii, Tiruvasagam, p. xlii.

41. Nilakantha, iv. 4. 4.
42. Nilakantha, iv. 4. 5.
43. Tiru-arul-payan, x. 93.
44. Ibid., x. 98.
45. "The tongue itself that cries to thee,—all other powers
Of my whole being that cry out—all are Thyself !
Thou art my way of strength ! The trembling thrill
that runs
Through me is Thee ! Myself the whole of ill and weal !
None other here....."
(Pope's trans. of Tiruvāsagam, xxxiii. 5.)

Reproduced from *Indian Philosophy*, 1927, vol. II
Pp. 722—731

தம்மை யுணர்ந்து தமையுடைய தன்னுணர்வா
ரெம்மை யுடைமை யெமையிகழார்—தம்மை
யுணரா ருணரா ருடங்கியைந்து தம்மிற்
புணராமை கேளாம் புறன்.

They who know themselves, and God whose servants they are, will not despise me, their servant. But those who know not themselves, are ignorant (of this high subject), and as my reasoning does not accord with their mode of thinking, it is not understood by them. Therefore, I will not hear (regard) their strictures.

Tr. H. R. Hoisington.

17. The Chronology of Siddhanta works

K. Subramania Pillai M. A., M.L.

(K. Subramania Pillai was born on 22, November 1818. Even as a student he was drawn towards Saiva Siddhantam and his biographer tells us that he founded a society known as "Saiva Siddhanta Sankam" and presided over its weekly meetings. He passed his B. A., Degree Examination securing first rank in the presidency. He later annexed the M. A., degree and in 1917 the M. L., degree also. Thereafter he came to be known as "M. L. Pillai". He served first as a lecturer and then as a professor in the Law College of Madras. This was from 1919 to 1927. He was also selected as a "Tagore Law Lecturer". During 1929-1930 he served as a Professor of Tamil in Annamalai University. After a break of ten years he rejoined the University as its Professor and served in that capacity for four years. He passed away on 30 April 1945.

Pillai was a prolific writer and he wrote on a variety of subjects. His simple rendering in Tamil prose of all the fourteen Meikanda Sastras is a significant contribution to the literature of Tamil Saivism. His book "The Metaphysics Of The Saiva Siddhanta System" has undergone more editions than one. His translation of St. Umapathi's "Sivapprikaasam" into simple English prose was published by Sri-la-Sri Mouna Somasundara Thambiran Swamikal of Tiruchirappalli Mouna Matam, in 1945.

Dharmapura Adhinam has acquired the copy right of Pillai's works on Siddhantam in Tamil as well as English.

Editor)

"God Siva owns the Southern-land and He is the Lord of all the realms", so sings Saint Manickavasagar. In the words of Dr. G. U. Pope, an ardent devotee, and translator of Thiruvasagam, "The Saiva Siddhanta system is the choicest product of the Dravidian intellect." The fundamental ideas of the system are ingrained in the structure of Tamil words themselves. For instance, the term 'Kadavul' (கடவுள்) is quite philosophic in its significance. It is a unique word for expressing the transcendental and immanent aspects of God. In one sense the word means, "that which is beyond" (thought, word, and body). This denotes, the transcendental nature of God. In another sense it means, "that which moves everything". This reflects the immanence of God in the world. Terms applied to God, in other languages are not so richly philosophic and are applicable not only to God but also to other things. For instance, the term "Brahmam" means 'big'. It may be applied to everything that is big, like the sea, the sky, the mountain, and so forth. The term "Vishnu" means pervasive; and, as such, it is applicable to elements like air and ether. But the term "Kadavul" is applicable only to the Almighty, the Ruler of the Universe, who is beyond our conception and in whom we live, move, and have our being.

Similarly, the term "Maya", taken as a Tamil word, consists of Mai (மாய்) and A (ஆ). Mai means "to conceal" and A means "to become". That fundamental substratum of matter into which everything resolves itself by involution and from which evolves in course of time, is indicated by the term "Maya". This meaning of the expression "Maya" is peculiar to Tamil and signifies on the part of Tamilians a knowledge of the first cause of

evolution and involution. In other languages it means illusion and shows that which appears but is not really existing. Needless it is to give more examples of the philosophic significance of Tamil terms.

From the earliest book extant in Tamil, we find, that from time immemorial the Saiva Siddhantha Philosophy was the peculiar heritage of the Tamilians. We cannot think of a time when the Tamilians had not this system among them. In the Tholkappiam, the term Kadavul, Uyir (உயிர்), Mei (மேய்), Vinai (வினை), Kandali (கந்தழி), and the like indicate that, even prior to its composition the Tamilians were accustomed to think in terms of Saiva Siddhantha ideas. In Thirukkural, the principal concepts of the system find full expression. In times past, the system was known as Thiruneri, Peruneri, Senneri and so forth. The term Siva is, according to Dr. Grierson, a Tamil word which in earliest times entered into the Aryan language. There were different schools of this System expounding different shades of the fundamental ideas so that the principal side of it was spoken of as Mudalneri and the author of Periyapuranam speaks of Saiva Siddhantha as Mudal Saivaneri. When the Tamil system began to wear a Sanskrit garb, the term Saiva, which is the adjectival form of Siva and Siddhantha, which means the end of ends, were combined to denote it. What was called the first and foremost of the Saiva creeds in Tamil was denominated as the highest and final Saiva System in Sanskrit. Since then the Aryan expression Saiva Siddhantha has come largely into use and has almost superseded the original Tamil name for the system. It is a peculiar feature of the later day Dravidian mind to embody its original ideas in Aryan words and it is why Dr. Gilbert Slater said, "The Dravidians

were Aryanised in language, while the Aryans were Dravidianised in culture”.

Not only in Tholkappiam and Thirukkural but also in every other masterpiece of Sangam literature, are found the cardinal tenets of Saiva Siddhantha system. Space forbids a detailed consideration of the philosophical ideas enshrined in it.

After the sangam age, the philosophy finds rich and beautiful expression in Thiruvasagam which is a collection of about fifty-one poems of unsurpassed spiritual experience and grandeur, for the splendid rendering of which into English, our thanks are due to Dr. G. U. Pope. This work belongs to the third or fourth century.

In the fifth and sixth centuries a number of devotional hymns by various Saiva Saints form part of the Eleventh Tirumurai of the Saiva Scriptures. Three great works of the sixth century give ample expression to the Saiva Siddhantha concepts. Kalladam contains a series of poems which, though dealing with the romantic side of Tamilian life, is replete with Saiva Siddhantic ideas. Tirumular's Tirumanthram is a work of three thousand stanzas, said to be composed in the course of three thousand years, dealing with the practical and theoretical aspects of Saiva religion and philosophy, in which we find the use of the expression “Saiva Siddhantam” for the first time in Tamil literature. In it is found the treatment of Pathi, Pasu, and Pasam in the old method. Gnanamirtham is perhaps the earliest treatise, treating of the Siddhanta concepts in the modern scientific manner.

In the seventh century the rich devotional literature of Saint Tirugnana Sambandar and Appar, is based upon the

realisation of truth according to the tenets of the Saiva Siddhanta Philosophy. Saint Sundarar has added to this literature in the beginning of the ninth century. From the eighth century to the tenth century Saivite and Vaishnavite Saints have enriched Tamil literature with spiritual poems having an undercurrent of Siddhanta sentiments. In the eleventh and twelfth centuries great medieval epics, like Periapuranam, Kandapuramam, and even Kamba Ramayanam present a background of the Siddhantic conceptions.

In the beginning of the thirteenth century, the great Siddhanta philosophical movement was inaugurated by Saint Meykandar who is the eminent author of Sivagnana Botham, the central work of the system. This work, though very brief, contains in a nut-shell a systematic expression of the system for the first time and as such, it may be said to commence the Siddhanta movement for modern times. It consists of twelve sutras combined with logical propositions in prose and eighty-one verses in Venba metre. Saint Meykandar taught his philosophy to forty-nine disciples of his, who and whose descendants propagated and popularised the system by founding mutts and Adhinams in various parts of the Tamil Country, the foremost of the Adhinams being the one at Dharmapuram and the other at Tiruvavaduthurai. In the thirteenth and fourteenth centuries there arose fourteen philosophical works, known as the standard Saiva Siddhanta Sastras. They are as follows :—Thiruvundiar, Tirukalitrupadiar, Sivagnana Botham, Sivagnana Siddhiar, Irupa-Irupahthu, Unmaivilakkam, Sivaprakasam, Tiruvarutpayan, Vina-venba, Portripahrodai, Kodikkavi, Nenjuvidutoothu, Unmaineri-vilakkam, and Sangarpamiraharanam,

Even before the date of Sivagnana-Botham, two books called Tiruvundiar and Tirukalitrupadiar claim our attention and they were written as the result of the spiritual experience of their authors, according to the Tamil method without openly touching upon the controversial creeds of the diverse schools. Tiruvundiar was composed by Saint Uyyavanda-deva-nayanar of Tiruviyalur, about the middle of the twelfth century. It is a small work of forty-five triplets dealing with the side of spiritual experience resulting from the pursuit of Siddhanta tenets. Tirukkadavur Uyyavanda-deva-nayanar was the author of the Tirukalitrupadiar who was the disciple of the author of Tiruvundiar. Tirukalitrupadiar is a commentary in verse of the substance of Tiruvundiar and its date is about 1178 A. D. It comprises one hundred venbas, and throws light on many abstruse points in the interpretation of the lives of Periapuranam Saints. It expounds the dual aspect of God as Sivam and Sakti, and the higher forms of Yogam and Gnanam. It upholds the authority of Tiruvalluvar as an exponent of Siddhanta truths.

“ Of the many systems into which the Saivite stream of Vedanta teaching has spread out, the Saiva Siddhanta possesses by far the richest literature and holds the greatest place in the life of South India.”

18 The Effect Of Anava On Action

S. Shivapadasundaram, B. A.

Siva Sri S. Shivapadasundaram, B. A., served as the Principal of Victoria College, Chulipuram, Ceylon. His classical work on Saiva Siddhantam (viz.,) The Saiva School of Hinduism was published by George Allen and Unwin Ltd., London, in 1934. It is a masterly exposition of the Tripadarthas written in simple, lucid and pleasing English. His approach is scientific and at the same time non-technical. Prof. J. S. Mackenzie of University College, Cardiff, hailed it as a great work on Saiva Siddhantam.

When Miss Violet Paranjoti published her thesis on Saiva Siddhanta, many Siddhantins were pained by her faulty and misleading (and sometimes mischievous) interpretations. Sri Somasundara Thambiran of Dharmapura Adhinam felt that it was his duty to refute her fallacious arguments through the instrumentality of an authentic master of the tenets and doctrines of Tamil Saivism. Shivapadasundaram willingly came forward to implement the sacred wish of the Thambiran. Thus came to be published "An Outline of Shivagnanabodham With A Rejoinder To A Christian Critic" in 1951. This work is now out of print and Dharmapura Adhinam is taking steps to re-print this wondrous work which is truly a modern English version, in little, of Supakkam and Parapakkam of Tamil Saivism, in current idiom. Shivapadasundaram is also the author of Tamil works on Saivism. Editor.

We have given the name Anava to that entity which blocks the passage of the energies to know, to desire and to do. Let us consider the condition of the soul's ability to know. Anava prevents the soul from knowing the whole truth and thereby causes misunderstanding. Just as in the dark, for want of sufficient light, a man mistakes a rope for a serpent, so the soul, in the insufficient knowledge received by it, conceives things to be different from what they are and blunders at every turn.

Its first and foremost blunder is the identification of itself with the body or mind. It does not see its own vast potentiality, the eternal brotherhood of souls, and its absolute dependence on God. It is aware only of things it can perceive with the senses, seeks pleasure as the *summum bonum* of life, and makes the search after it its all absorbing occupation. Each ego, while engaged in this work, sees other egos interfering with its desires, and carries on a perpetual warfare against them. This fosters the feelings of I-ness and My-ness. I-ness consists in setting a special value on oneself and in applying one law for one's own self and a different law for others. My-ness similarly sets a special value on one's own possessions, sentient or insentient such as relations, friends, and property. The feeling of I-ness and My-ness are the cause of the majority of our wrong deeds. There are also other channels of wrong doing which, as we have already seen, proceed from the insufficiency of energy caused by the constriction of the soul's capacity by Anava.

THE EFFECT OF WRONG ACTION OF ANAVA :—

Anava leads a soul to wrong doing. Every wrong is ultimately followed by the experience of pain.

The experience of the suffering that follows it forces itself into the soul's stock of knowledge. The painful consequences of an act are either immediate or remote. If a thief is caught, he receives immediate punishment. Otherwise, he suffers later in some other connection. * If a person has had immediate suffering as a result of yielding to temptation and doing something wrong, he tries to avoid this suffering thereafter even if he is not able to resist the temptation. For a time he escapes, * but later he is caught. Then comes the desire to avoid the wrong. But the suffering is not remembered in its full intensity after some time, and the desire to commit the wrong act in a fresh set of circumstances proves stronger than the desire to avoid it and ends in the commission of the act. In this way the wrong is repeated and becomes a habit. Once an act has become a habit, the external stimulus acts almost automatically and brings about the act with little expenditure of mental energy. It gives no time for the consideration of an earlier decision to avoid it. But suffering is also repeated, and the time comes when the suffering is unbearable. This is the turning-point in the curve of wrong doing. The person realises that the wrong act ought to be avoided, and a strong desire arises to avoid such wrongdoing. This becomes stronger with each repetition of it. The act is then altogether given up. The constriction of the three capacities is then overcome though only to a small extent. In some cases, if a particular form of wrongdoing is overcome, some allied forms also are given up. A person who has obtained so much real knowledge and enlightenment as to avoid theft may give up cheating and lying also.

* But he can never escape the ultimate painful consequence, which does not enter into his calculation.
See. Chapter IX.

Two questions may now arise. The first is whether suffering is indispensable to the avoidance of wrongdoing. We see that when the heinousness of an offence is clearly explained, the knowledge alone is, in some cases enough to prevent a person from wrongdoing. He does not wait for the experience of the suffering that would result from it. But mere knowledge, however clear it may be, cannot sufficiently prevail on man to change an attitude which is the result of persistent tendencies. These can be attacked only by experience. If we see a man give up wrongdoing as the result of a sermon, he is either in the earliest stage when the impulse is weak or is in the last stage mentioned in the last paragraph. Besides knowledge, fear also serves to prevent the commission of an offence. Hell-fire * was invented by many religions for this purpose. But the disadvantage of fear is that when a man begins to disbelieve or to forget the existence of such horrors he may plunge into wrongdoing, and once he starts he is likely to continue along that path. Physical indisposition, too, sometimes helps to avoid temptation; but, as in the case of fear, its effect is temporary. The experience of suffering is necessary for the complete removal of the tendency to do wrong.

The second question is whether pain and suffering have any effect if they are experienced long after the commission of the offence that occasioned them. It may be contended that the offence itself may be forgotten, or, even if it is remembered, the causal relationship between it and the suffering may not be known. But remembering and

* Saivism posits the existence of a mental state of agony called Narakam, which corresponds to hell. It is a magnified form of an unpleasant dream, but is not a place.

forgetting are phenomena only of the conscious mind. In the subconscious mind all past impressions are retained never to disappear completely. Therefore it is possible for the soul to connect the wrong with its painful consequences. Besides, the pain by itself might be a means of making the soul act more righteously thereafter.

THE PLACE OF ANAVA IN RIGHT ACTION :—

We have seen that wrong acts are caused by Anava and that the effect of the wrong acts weakens Anava. We must now see if Anava has any share in the performance of right action. Every human being does righteous acts. Almost all human beings are under the grip of Anava. Therefore Anava exercises its influence even over those who do righteous acts. The problem is whether it influences the performance of such acts.

Right action proceeds from fear of suffering, love of gain, or the conviction that it is right. A person is dissuaded from a wrong act through fear of direct retribution, as when he is punished in a court of law, or of indirect punishment as social boycott or of remote suffering such as hell-fires mentioned in some religious scriptures. The suffering comes either to the mind or to the body, which is not the soul. Regarding either of these sufferings as one's own suffering is due to a misapprehension, which is the result of Anava. Therefore fear of suffering is occasioned by Anava, and its share in right acts induced by fear has to be admitted. As regards love of gain, gains are really the opposite of suffering and belong to the same class. What is true of suffering must be true of gain, and the influence of Anava on right action proceeding from love of gain is easily seen.

Coming to the third cause of right action, we find that the influence of Anava in this is at its lowest ebb. The doer of a right act is able to do what is right, because he sees that a particular act is right, feels that he ought to do it, and does it. But there is in him the feeling of I-ness. He says, "I ought to do it" and this 'I' is the first offspring of Anava. Not only in ordinary right actions, but even in religious worship, when a man adores God as 'You' and refers to himself as 'I', Anava is there and exercises its influence.

But the domination of I-ness in right acts is more likely to hurt Anava than benefit it. The moment the person realises that right action is beneficial to him, he will follow it with all his might. It increases his power to desire and to do the right, and thus works against Anava. As right acts are followed by pleasure, there is an additional flow of the power to desire and to do right. Right action thus causes a steady increase of the powers of knowing, desiring, and doing. The result is that the man who began to do right to gain some ends learns to do it in the absence of such motives. He will do right for its own sake and later lose even the feeling of I-ness.

THE EFFECT OF RIGHT ACTION ON ANAVA:-

Thus righteousness, which was started by one aspect of I-ness, has been slowly killing another aspect of it, its very essence. The sense of egoism and the desire to enjoy oneself and to dominate others fast disappear. The narrow individualism passes away. The I-ness is gradually extended till the 'I' is identified with the whole creation. The capacities are filled with the necessary energy and the constricting power is in its last gasp. The man then extends himself even beyond the universe. His knowledge is so full that he realizes

the existence of something beyond the universe, an ideal of perfection. He then sees that ideal. Then the I-ness and My-ness disappear altogether and he becomes the ideal itself. Anavic power is at an end. If now the man acts, he does not feel that he acts, because he sees not himself. The soul becomes, as it were, the body of God. Just as the body only does and never says that it does, so the soul acts but feels not that it acts. Anava is gone. All the troubles of the soul are at an end. It knows no sorrows, and knows not even joy; for without sorrow there can be no joy. What it experiences can only be described as a joyless joy.

Reproduced from *The Saiva School of Hinduism*, 1934,

"Among the many revelations that Mohenjo-daro and Harappa have had in store for us, none perhaps, is more remarkable than his discovery that Saivism has a history going back to the chalocolithic age or perhaps even further still, and that it takes its place as the most ancient living faith in the world."

From the Preface to Sir John Marshall's "*Mohenjo-daro and the Indus Civilization*".

19. Saivism and Tamil Genius

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(Brahmma Sri S. S. Suryanarayana Sastri was born at Madurai in October 1893. For his higher studies he settled down in Madras. He graduated from Pachaiyappa's College and he passed the B. A. Degree Examination in the First Division. He did his M. A. in the Presidency College. Sir. S. Radhakrishnan was his teacher. A Government of India scholarship award enabled Sastri who secured a First Class in M. A., to join the Oxford University "where at Merton College he wrote a dissertation on "Bradley and Sankara" with Professor Joachim as his Tutor, and was awarded the B. Sc., Degree." He also became a Barrister-at-law. He returned to India and for sometime practised at the Bar at Madurai. Sastri was a born educationalist and he could not resist the beckoning call from this field. He became the Principal of Madurai College. The mantle of the office of the secretaryship of the Tamil University Committee fell on him. To draw up the report of the committee he visited almost all the educational centres in the state of Madras and Annamalai University came into existence, so we are told by Dr. T. M. P. Mahadevan, as a consequence of his Report.

The Madras University opened its Research Department of Indian Philosophy in 1927. Sastri was appointed the Reader and Head of the Department. He filled his office with exemplary distinction. "T. M. P. Mahadevan who worked on "The Philosophy of Advaita", V. A. Devasenapati who worked on "Saiva Siddhanta as expounded in Sivagnana Siddhiar" and V. Paranjoti who

worked on "Saiva Siddhanta as presented in the Meykanda Sastras", worked under the guidance of Professor Suryanarayana and were awarded the Ph. D. degree of the University of Madras."

Sastri devoted the first five years of his Readership to a study of Saivism as enunciated by Srikantha Sivacharya, Appaya Dikshita, Meykanda and Avinava Gupta. He gave a series of lectures on the Sivadvaita of Srikantha (Nilakantha) and these were later published by the University of Madras (1930) as a book titled "The Sivadvaita of Srikantha". He translated and edited Sivadvaitanirnaya of Sri Appaya Dikshita. He wrote a number of articles on Kashmir Saivism as well as Tamil Saivism.

Sastri passed away prematurely in 1942. One wonders how he could accomplish so much in so short a time as his area of research covers Sankara's Advaita, Sivadvaita, Sankhya, Saiva Siddhanta as well as western philosophy. Sastri's English translation of the Saivaparibasha of Sivagrayogi was posthumously published by the University of Madras in 1982. Credit goes to Dr. R. Balasubramanian and Dr. V. K. S. N. Raghavan for completing the translation of the fifth chapter, left untranslated by Sastri.

The article reproduced hereunder is from "Krishnaswami Aiyangar Commemoration Volume", 1936, included in the Collected Papers of Sastri edited by Dr. T. M. P. Mahadevan and published by the University of Madras in 1961.

Editor.)

It is generally known that a variety of philosophical doctrines go under the common name of Saivism, though they differ one from another even in fundamental concepts, such as the identification of Siva with a personal God or a super-personal Absolute, the relation of Siva to jivas, the means of release, and so on. The belief that northern, (what is known as Kashmir) Saivism is monistic, while southern Saivism (known as Siddhanta) is pluralistic (teaching a doctrine of identity in difference) provided, till recently, a comfortable basis of classification of these doctrines. But it was found that a good many northern (Kashmir) writers, like Ramakantha, Narayanakantha and others, were Saivites, not of the monistic but of the pluralistic type. The territorial classification, and any theories based thereon, have therefore had to be given the go-by. The assumption may no longer be ventured that Kashmir Saivism and the Saiva Siddhanta owe their difference to the regional or temperamental peculiarities of northerner or southerner, Aryan or Dravidian.

There is however no doubt that the Siddhanta has its stronghold in the south. And it has there received certain developments at the hands of Tamil writers and commentators, which are worth noting. Whether they will afford the basis for a generalisation, however cautious, about Tamil genius, it is too early to say.

Saiva-Siddhanta, as taught in the south, is based on twelve Sutras constituting the Sivajnanabodha. These Sutras, in their Sanskrit version, are said to form part of the Raurava Agama. Tradition has it that the Tamil Sutras are translations made from the Sanskrit by the first of the Tamil Santana-acaryas, Meykanda Siva. This tradition

has been questioned in recent years, on patriotic grounds supported by some analysis of both versions. The internal evidence reveals, no doubt, a divergence here and there; but this of itself leads to no conclusion as to the priority of either the Sanskrit version or the Tamil; for what appears a less developed doctrine may be, in truth, a reaction from what appears more developed, the appraisement more and less depending on the philosophic view-point of the appraiser. External evidence, though not conclusive, may be of some help. The fourth of the Santana-acaryas, Umapati Siva, who should have come within a century of Meykanda, was well versed both in Sanskrit and Tamil Saiva lore; and he is credited with a bhashya on the Paushkara Agama. In this work (published at Chidambaram in Grantha characters) there are at least four references to the Sanskrit version of the Sivajnanabodha. '... However this may be, the discussion has lost much of its practical value in view of the fact pointed out some years ago by Dr. Ramana Sastrin, that, behind Tamil Saivism, there is a good deal of Sanskrit literature pre-supposed in the works of Sadyojyotis, Narayanakantha, Ramakantha, Bhoja and so on. Some of these books have been published by the Saivagamaparipalana Sabha of Devakotah; and one of the important works, Naresvarapariksha, has been issued in Kashmir. A study of these will convince any one that, whatever may be the merit of the Tamil acaryas (and there is no question of their merit), there is no point in seeking to ascribe to them a degree of originality not claimed by themselves or by their proximate disciples. One of the corner-stones of Tamil Saivism, the Tirumantiram, is the work of Tirumular, who, according to tradition brought down Saivism to the Tamil land from the North. There is no reason to discredit this tradition as entirely a fairy tale.

Though the question of Tamil originality in respect of the Siddhanta seems to defy solution, there would appear to be some grounds for assessing the reaction of the Tamil mind to the system in general. It is thought that the Tamilian is primarily practical ; that, though not impervious to mysticism, he seeks to drive it in harness with his practical sense ; that his philosophy, though it may bake no bread, will yet keep it in eatable condition. Some justification for this position may be found on a comparison of the Sanskrit and Tamil Sivajnanabodha.

There is a good deal of similarity between Saivism, even of the Siddhanta type, and Advaita-vedanta. The 'original sin' is primal ignorance ; it is not mere absence of knowledge, but is of a positive nature ; It is called *anava* by the Saiva, and *mūlavidyā* by the Advaitin. Since our ills have ignorance for their cause, release can come only through knowledge. There are no doubt prescribed codes of conduct and ritual ; these, however, are of service only in securing knowledge through the onset of grace. Grace, expressing itself as *diksha*, is an absolute necessity according to the Saiva Siddhanta ; for ignorance is positive, and requires something over and above knowledge to remove it, inasmuch as knowledge as such can remove only its own absence. Such emphasis on the Lord's Grace is found even in Advaita vedanta, though in a different form. Karma, however, is of service only as a channel to knowledge. This being the case, there should be admitted (1) release even while embodied, since, when knowledge comes, further delay is unintelligible, and (2), the inapplicability of prescriptions and prohibitions to the *jivanmukta*. It is interesting to note that, while there is agreement between the

Sanskritic and Tamil scholiasts on the first point, there is no agreement on the second.

The Sutra that relates to this matter is the twelfth. In the Sanskrit version, only the first half of it is of doctrinal value, the latter half merely purporting to give the name of the work, "Know thus the ascertainment of all topics connected with Siva, from (this book) the Sivajnanabodha." The first line is thus interpreted by the commentator, Sivagrayogin: "(He who seeks knowledge) in order to secure release, should get to (the company of) good people, adopt their marks, and do service to the temples of Siva." The good ones are the assemblies of preceptors who wear rudraksha and sacred ashes, and delight in Siva-knowledge. Their company is to be sought in order to serve them and obtain knowledge through their grace. Their marks are to be adopted, i. e., sacred ashes are to be worn and so on, for the same purpose. Service in Siva temples, such as cleaning, decorating, tending the flower-gardens, etc., is enjoined with the same end in view. All these have the effect of purifying the mind, preventing distraction and removing obscuration by anava, which, though removed, is never absolutely destroyed. As to this much, there is agreement; but for whom is the injunction? On this there is difference. Sivagrayogin holds that the Sutra relates to him who belongs to the lowest grade of eligibles, who is competent only for the daasamarga, the path of service, as contrasted with the paths of knowledge and internal devotion² The last two have been disposed of in Sutras 8 and 11. The former runs thus: 'Having remained in the company of huntsmen, the senses, you do not know yourself (as a prince)'; being thus taught by the preceptor to be other (than himself), and released from those (senses), the happy one attains that state (which is Siva)." Release is knowledge or

realisation, as of the forgotten gold ornament round one's own neck, knowledge is the exclusive cause of release, not karma, not another. The next Sutra (9) seems to enjoin the contemplation of Siva and the recitation of the sacred panchakshara. Here the commentator says that, for those who have realised, there can be no injunctions or prohibitions, and that the apparent injunction is only a description of the conduct of those who have realised. Or, in the alternative, he says, even an injunction may be intelligible since it is not for the sake of enjoyment in this world or the next, and for the released there is absence only of such injunctions as are worldly (for the sake of enjoyment here or hereafter). This is decidedly weak ; if there are no injunctions for the released, it must be because there is nothing else for them to accomplish, and because there is not a Being other than them to enjoin ; the worldliness or otherwise of the injunction is not relevant to this. It is in the realisation of this weakness that it has been offered as an alternative interpretation. Sutra 11 relates to those who are not directly eligible for knowledge, but have to seek it through intense devotion of mind. Such supreme devotion to Siva is instrumental to knowledge and thence to release. "Even as the soul is the revealer (of objects) to the senses, Siva is revealer (of himself) to the soul ; therefore (he who desires knowledge) should practise the most supreme devotion in regard to Him who (thus) helps the soul." There are other souls who cannot rise even to this level. For them is enjoined the path of the servant (daasamarga), and this is what Sutra 12 relates to. Nor is it that there is any unintelligibility in the final Sutra turning to what is the lowest of the paths ; for the procedure is paralleled in the Vedantasutras, which, in Sankara's interpretation, treat of the lower saguna-vidya, in the final sections.

As against such an interpretation, the Tamil commentator, Sivajnanayogin, holds that Sutra to treat of the jivanmukta and to enjoin on him various acts of service in order to guard against the overpowering of the knowledge he has secured by successive waves of the residue of all-powerful anava. Anava has been removed, but its samskara is left, as also prarabdha karma, because of which the present body persists. The enjoyment of the fruit of prarabdha karma is likely to lead to fresh karma and fresh obscuration even in the residue of anava. This can be avoided only by seeking constantly the company of the holy, behaving as they do, wearing their external marks, and worshipping them and Siva temples as Siva himself. On the purificatory efficacy of what is prescribed and as to the prescriptive character of the Sutra there is no dispute; the difference is as to the person on whom the injunction lies, whether it is the jivanmukta, or he who is eligible for the daasamarga. On the hypothesis that the Sutra relates to the jivanmukta, it may be yet possible to hold, as Sivagrayogin does in respect of Sutra 9, that there is no injunction, but only a description, of behaviour. This is summarily rejected by the Tamil commentator on the basis of injunctive words like "worship (தொழுத)" occurring in Meykanda's elaboration of the Sutra though in the Sutra portion itself there is only a descriptive word (அரன் எனத் தொழுமே). The whole Sutra is intended to lay down the objects of the conative, affective and cognitive powers of the jivanmukta. He is to get rid of the threefold mala, since it communicates ignorance instead of knowledge; this should be his cognitive activity. His affective side should find expression in association with the saintly, and his conative side in the worship of saints and temples. In the words of Meykandar

himself, there is little conclusive indication of these injunctions being intended for the mukta instead of the sadhaka. The only words that may be taken to be at all indicative are the vocative “அத்துவிதி” in a verse of the fourth adhikarana, interpreted as “O thou that hast realised non-duality,” and ‘மின்ன’ in another verse of the same adhikarana, which is taken to mean ‘subsequently to realisation.’ It is open to legitimate doubt whether these words are not capable of some other construction. The Siddhiyar may be expected to throw some light on the disputed point since it is a simpler and more extensive work treating the same topics, and based on the Tamil Sivajnanabodha. Unfortunately, the verses here too, with the exception of the first, are ambiguous. The first alone seems to refer to God-intoxication in unmistakable terms. The reference to the jivanmukta is therefore *prima facie* plausible. It must be confessed, however, that the daasa too may be God-intoxicated; and the possibility is not completely ruled out, in view of Sivagrayogin’s comment that this Sutra relates to *bahya-bhakti*. But taking the verses by and large, it is the conduct of the jivanmukta that seems to be inculcated in this Sutra as handled by the Siddhiyar. Now neither Meykandar nor Arul-nandi (the author of the Siddhiyar) has left us any book in Sanskrit. Though they must necessarily have known the Agamas in Sanskrit, it may not unreasonably be presumed that they were not too much impressed with Sanskritic developments of Saiva doctrine. In any case, we have in the third great Saiva writer in Tamil, Umapati Sivacarya, one who not merely knew both traditions, but left works in both languages. If the Sanskrit tradition be presumed to be antagonistic to the laying down of injunctions for the jivanmukta, and if Umapati was influenced by it, one may expect a trace of it in his

writings, And that is just what one finds. The Sivaprakasam makes no mention of prescriptions or prohibitions for the jivanmukta. While, in the Tiruvarutpayan, there is an explicit description of the jivanmuktas, their illimitable bliss, their immeasurable compassion, their non-cognition of worldly things, their freedom from aversion and attachment and their freedom from all activity whether like that of the Lord or like that of bound souls, there is not a word about what they are bound to do or are prohibited from doing. On the contrary, in contrast with the supposed teaching of the Bodha, that, in the enjoyment of the fruit of prarabdha, fresh karma would accrue, to avoid which a certain type of behaviour is necessary, we are expressly told in verse 98 that, while prarabdha dies with the present body any other karma that may accrue before bodily decease (and after realisation) is nullified even by the Lord's grace. The influence of the Sanskritic tradition would appear to have gone against jnana-karma-samuccaya. Such a guess is reinforced by what we have already seen of the Sanskrit version of the Bodha and Sivagrayogin's commentary thereon.

May we then conclude that the emphasis on the practical, vaguely indicated in Meykandar and Arul-nandi and forcefully developed by Sivajnanayogin, is characteristic of the Tamil genius and constitute its contribution to Saiva doctrine? The insistence in the Tamil Siddhanta on the centrality of the individual, the teaching that even in release it is he who sees, with the aid of Siva, not Siva who sees through him, these would square with a doctrine of jnana-karma-samuccaya. But the guess is extremely hazardous, since the view that knowledge must be combined with karma is neither peculiarly Saiva, nor peculiarly Southern.

Vedantins like Bhaskara have held this view, and, among Saivas, Srikantha, about whose domicile nothing is known, also held that view. Further, Siddhantins like Umapati and Sivagrayogin were also Tamilians. The most then that may be ventured is that, in so far as Saivism appealed to the characteristically Tamil genius, it had a more practical turn than in other cases, and adopted doctrines like that of jnana-karma-samuccaya. And this position derives some support from the fact that five out of six commentators on the Sivajnanasiddhiyar favour the view of an injunction applicable to the jivanmukta, the dissentient being Sivagrayogin whose Sanskrit leanings have already been noted..

1. See pp. 14, 29, 256, 447 (Collected Papers of Prof. S. S. S.)
2. See commentary on Sutra 12, Sivajnanabodha. So too in his commentary on the Sivajnanasiddhiyar, Sutra 12, verse 1, he says that the Sutra deals with bahyabhakti, external devotion.
3. For instance, "பின்பு" may mean the same as the Sanskrit "tasmāt" in tasmāt tasmin param bhaktim kuryad atmo-'pakarake." (Sutra 11).

Reproduced from the Collected Papers of Prof. S. S. Suryanarayana Sastry, University of Madras, 1961, pp 400-406. Courtesy: The University of Madras.

20. The Sakti of God

V. Paranjoti M. A., L. T., Ph. D.

(The extract here printed is from "Saiva Siddhanta" by Dr. V. Paranjoti of Sri Lanka, first published by Luzac and Co., Ltd., London, in 1938. The book was her doctorate thesis which she wrote under the guidance of Professor S. S. Suryanarayana Sastri, University of Madras. A second and revised edition of this work was brought out by The Christian Literature Society, Madras for Luzac and Co. Ltd. This is one of the early works on Tamil Saivism. Editor.)

"He is the One : the second part of Him is His sweet Grace" says Tirumular¹. Sakti being an essential aspect of God, He is unthinkable without it. It is difficult to describe the nature of sakti beyond saying that it is a kind of power. It is a power so essential to the universe that without it, it would decline. As noted previously, Siva's being indispensable to the world was proved when on one occasion, Uma out of playfulness, shut His eyes. The universe was immediately enveloped in darkness. To prevent further disaster, Siva, in mercy, opened His third eye and revived the world²

One can, however, know more about sakti from the role it plays in the universe. Sakti serves to manifest God's nature. God uses every faculty of His in the interests of the soul through the instrumentality of sakti. Thus sakti serves to make dynamic the various aspects of God's nature. From the working of sakti, we see God as love, who out of measureless commiseration for the soul, uses His

omnipotence for the redemption of the soul. Through the use of sakti, God becomes both immanent and transcendent. With using sakti as the means, God dwells in souls as grace, and also operates on the world. He is transcendent at the same time as sakti is the intermediary between Him on the one hand, and the souls and the world on the other. In the operation of sakti, we see God as redeemer of souls and as creator, preserver and destroyer of the world

Sakti as an intermediary, meets practical difficulties arising from the unchanging God bringing about changes in the world, from cit acting on acit and the pure acting on the impure. Sakti which preserves the values of the Infinite, and carries out various operations on the finite, serves to link the extremes of opposite natures. Concerning the extraordinary function of sakti, Macnicol says,³ "He (Siva) operates in the universe through His sakti or energy ... In such ways as these, in agreement with the ancient theory of emanations, the gulf is bridged between the finite and the infinite, and He who is pure spirit, is shown as mingling with the impure world."

Sakti is God's love in action. It is His grace made dynamic to save the soul. God's one sakti subdivides into srishti, sthiti, samhara, tirobhava and anugraha saktis.⁴ These function to create, preserve and destroy the world, to conceal for a time the nature of the world from the soul, so that through experience, the transience of the world may be learned, and lastly to reveal to the soul the grace of God. These functions uplift the soul from bondage to freedom.

Thus all that God is in Himself and that He does through sakti, are directed for the purpose of redeeming the soul. The love of God is the motive power for seeking the

salvation of the soul. God's omnipotence is used to fulfil this love. Only the omniscient God, who knows the varying needs of souls, can give the Vedagamas, which meet the differing needs of souls. Siva is a God of purpose. His purposes are formulated in view of the needs of souls. His sovereignty over the laws of the world is exercised for the good of the soul. Pleasure and pain attaching to good and bad deeds, are to mould the character of the soul. The law of karma, is to train the soul to become spiritual minded. When this goal is attained, the law of karma, is snapped to free the soul from its clutches. Regarding Siva's termination of the working of karma when the soul is ready for release, Macnicol says,⁵ "Nowhere has Indian theism come nearer than here to overcoming the stubborn opposition that the karma doctrine presents to its fundamental conceptions of the supremacy and the gracious character of God. He sends forth the soul on his pilgrimage with a gracious purpose for his deliverance. When the due time comes, He interposes the energy of His grace and burns up new deed."

Placed in a world the working of which is conducive to its interest, availing itself of the grace of God, which is given to it in rich measure, and utilising to the maximum degree its emotive, cognitive and conative powers, the soul achieves a great transformation in its status. In place of ignorance, there is knowledge ; in place of bondage, there is freedom ; in place of misery, there is bliss ; in place of degradation, there is exaltation. With transmigration terminated, the soul abides for ever in the haven of peace and bliss at the feet of Siva.

1. T. S. J. S., P. xxxii. 2. S. J. S. v. 52.

3. I. T., p. 214. 4. S. P., v. 2. 5. I. T., p. 214.

6. From "Saiva Siddhanta" 2nd edition, 1954, Pp. 51-52.

21. Expository Notes on Bodham

Gordon Matthews M. A., B. Litt.

(The following excerpt is from "Siva Nana Bodham - A Manual of 'aiva Religious Doctrine" by the late Gordon Matthews, University Press, Oxford, Great Britain, 1948. It should be said to the credit of the translator that his translation of the Bhodam is the best in the field. Besides translating the main sutras, he has also translated Etu, Merkol and Utharana Venpa of Meikanda Deva and has also furnished Expository Notes which are translations of Sivagnana Munivar's commentary. Editor.)

This exposition is based upon the interpretation of the Siva-nana-bodham by the eighteenth-century commentator Siva-nana-yogi. The abbreviation S indicated that the passage thus introduced is a paraphrase by him of Meykandar's text. The paragraph numbers refer to the Sutras, adhikaranas, and udaharanas; e. g. I. 2. a. signifies the first Sutra, the second adhikarana, the first udaharana.

TWELFTH SUTRA

While the freed soul is still in the body, its thought and desire and activity will continue to be directed to the empirical world. This Sutra explains to what they are directed, and shows how God, who is beyond sense and the soul's sense conditioned knowledge, is worshipped under visible forms as though He were not.

S. The jivan-mukta washes away with the water of knowledge the dirt of the three Impurities whose nature it is to cause him to forget God and to prevent him attaining His sustaining feet which are like the open flower of the red lotus. He joins the company of those who have True Knowledge and unforgetting love, and puts away the delusive knowledge which is caused by Impurity. So he lives worshipping as God Himself the persons of those with unforgetting love, and their sacred emblems, and also the temples of Siva.

XII. 1. Jivan-muktas are enjoined to put away the three Impurities, Anava, Maya, and Karma.

The hetu for this Injunction is framed to meet the criticism that the removal of the Impurities has already been accomplished since in the tenth Sutra it is said, 'Powerful Karma, together with Anava and Maya, passes away.' Sivanana-yogi renders the hetu as follows:

For even into those who have gained True Knowledge and have attained the Sacred Feet, these Impurities enter somehow, and overpowering True Knowledge cause the old delusive knowledge to gain ascendancy.

XII. 2. To make freedom from the Impurities a permanent condition, Jivan-muktas must associate with Siva's devotees, not because they prefer the society of some persons to that of others, for all desire and aversion have been transcended, but because those who have not won Release bring them again into touch with Ajnana, viz. sense-conditioned knowledge, as not knowing the real.

XII. 2 a. S. Those who do not love God cause the jivan muktas to lose their spiritual illumination, whereby

who hold fast and never forget their advaita relation to God, and leading them in an evil way cause them to fall into the pit of rebirth, which is effected by the Impurities and to suffer misery. In order to sever this long connexion with those who do not love God the jivan-muktas must be great sages in the company of Siva's devotees, who remove their forgetfulness, assist them in True Knowledge, lift them from the pit of rebirth, lead them in a good way, and make them blessed. Thus they become themselves true devotees who with True Knowledge which depends on love, hold fast that advaita relation with God. Then prarabhdha, which causes all sorrows and creates the connexion with those who do not love God, cannot affect them.

XII. 3. To make this association with Siva's devotees permanent, jivan-muktas must worship the sacred emblems worn by them, and the temples of Siva, looking upon them as God Himself; for though God is everywhere, there He is visible as ghee in curds, whereas in other places He is invisible as ghee in milk.

XII. 3. a. This udaharana explains how God is visible in the sacred habit of His devotees.

S. In order that those in the world may know Him, God, who is beyond sense-perception and sense-conditioned knowledge gives His devotees His sacred form, namely, His sacred emblems of ashes and beads; He makes them know Him by meditation on the mystic symbol of oneness with Him; and then He pervades with His pervasive presence those who have known Him by that symbol. Therefore, in those who have come thus to know Him without that symbol (through His pervasive presence), He is visible

as ghee in curds ; but in those who are bound in the Fetter He is invisible as ghee in milk.

XII. 3. b. This udaharana is concerned with the criticism that as the fixed inanimate forms, such as the linga, have not, like the moving living forms, the devotees' knowledge of God, He is not visible in them except when mantras are used. The point of the udaharana is that God is one with these inanimate forms just as fire is in a piece of wood. But for those who do not understand that He is there, a mantra may be necessary to make Him visible to them, just as a friction-stick is necessary to reveal the spark hidden in the wood.

XII. 4. Though the analysis of the Sutra is complete in these three adhikaranas, a fourth is added, the purpose of which is to emphasize the necessity of worship enjoined in the third adhikarana. Siva-nana-yogi interprets the hetu for the injunction to worship as follows :

The soul is one with the constituents of the body, nerves, bones, sinews, &c., but those who carefully examine the question whether the soul is nerves, bones &c., see that it is not any of them, but is different from them. Similarly God, who is the soul of the soul, is one with all things animate and inanimate by mingling, but He is different from them by nature. So the worship which arises when He is seen to be one with all things will not arise when He is seen to be different. Therefore it is necessary to cause this worship to arise even when He is seen to be different. So it is put as a command, 'Worship in these places'.

XII. 4. a. This udaharana answers the question why, if God is one with all things, worship should be limited to

these two objects, the persons of the devotees and the shrines of Siva.

S. Those who have learnt how God is related to all things know that this relation is not like that of eye and sun, the difference of two mutually exclusive entities, a this and a that, nor like that of body and soul, an identity in which there is only a that, nor an inseparable union like that of quality and substance, in which there is a 'this' which is 'that' ; but that it is a relation which embraces all these three, non-duality; like the relation of the soul's knowledge and the eye's sight. So all things are His form, but you who have learnt the truth of Advaita must worship there of all places where love grows.

XII. 4. b. When the world which is like the fleeting colours of the crystal is seen to be non-real and is rejected as such, then Divine Knowledge appears and makes the truth of nonduality known. Why then is worship necessary ? The point of this udaharana is that worship is necessary to maintain this knowledge because prarabdha constitutes a danger to it which can only be removed by worship.

S. As long as prarabdha which is in the body affects the soul, desires and aversions arise thereby; and because of them all the tattvas, from earth to Maya, evolve and through them delusive knowledge arises. Even when these non-realities are rejected as non-real they return and dominate the soul. Therefore unless prarabdha, which is the cause of all this, is completely removed, True Knowledge cannot subdue the non-real and triumph. Prarabdha passes away when in order to remove it you seek and worship those who have True Knowledge; then True Knowledge triumphs, Therefore you should worship devotees with love,

XII. 4. c. This udaharana deals with the question whether this worship may sometimes be neglected, just as sacrifices are, because the particular blessing is not needed at the time.

S. To the soul which lies in darkness, unable to know God, He makes His nature known. If the soul thereafter forgets the gracious service of God in making it in its littleness like Himself in His greatness, it is not a fault which can be forgiven, like the fault of forgetting Him through ignorance before His grace was received. And although God thus makes the soul like Himself, yet the soul which up till now has been a servant with no independence, to whom the grace of God is indispensable, remains a servant still. Therefore the worship of that Great One who has made the soul to be like Himself is a source of strength to the soul.

XII. 4. d. This last udaharana tells who need the Siva-nana-bodham, which teaches the Way of Knowledge contained in the Saiva Agamas.

S. O scholar of the Siddhanta, the truth of the Vedanta, you who are now called Absolute Spirit, having put off your nature as soul in that God has made you like Himself, for those with one and two Impurities, the Vijna-nakalas, and Pralayakalas, their nature as soul, the cause of birth, is removed and their nature as Absolute Spirit becomes manifest, through God revealing Himself directly to the former in their consciousness, and appearing as a Divine Guru to the latter, by sight and touch and word. But for those with three Impurities, the Sakalas, this is brought about by this scripture, Siva-nana-bodham, taught by a human teacher.

22. Advaita

John H. Piet

(John H. Piet, B. A., B. D., S. T. M., Ph. D., is the famous author of "A Logical Presentation of The Saiva Siddhanta" published by the Christian Literature Society Madras in 1952. This work contains his thesis which he submitted in partial fulfilment of the requirements of the Degree of Philosophy in the faculty of Philosophy of Religion and Ethics, Columbia University.

Piet's work is the outcome of hard work. He had carried Saiva Siddhantam to the faculty of Philosophy and Religion of a University across the distant seas. However the strain he had been put to in this process, is nowhere reflected in his work. Art lies in concealing art, and the proof of this maxim is offered by Piet.

When all is said and done, Piet has however towards the close of his thesis, allowed his Christian prejudice to tinge his otherwise beautiful work. Yet with all its biased predilections, it is a work to be reckoned with, without which a Siddhantin's library will have to be deemed, incomplete. His essay on Advaita, reproduced from his work speaks for itself. Editor.)

The problem that arises as soon as one postulates pati, pasu and pasa is the relationship these bear to one another. The Siddhantin's solution of the problem is found in the doctrine of advaita, the interpretation of which differs widely from all other interpretations of the same term.

The Siddhantin's doctrine of advaita is summarized in the following syllogism :

The Proposition Stated :

All these several souls stand as the First One Himself...

The Ground or Reason :

.....because if the term 'advaita' means 'one', since the 'one' points to that which is, the term 'advaita' means 'non-difference'.

The Siddhantin says that the very term 'advaita' points to an inseparable union of two entities. He says that if the word is taken to mean 'one', there must of necessity be another to conceive or think of the Supreme Being as one. On the other hand, if the Supreme Being is the only entity that exists, He need not think or conceive of Himself as One.

The word 'advaita' itself is a combination of the negative prefix 'a' and the word 'dvaita' which means 'dual'. Since the doctrine of dvaita postulates the fact that the supreme Soul is essentially different from the human soul and from the material world, one would expect to find that the doctrine of advaita would postulate that these three are not different. And so it does; but the question is : 'In what way are they not different ?'

For the negative prefix 'a' may mean one of three things. It may mean 'contrary to',¹ as is illustrated by the Tamil words 'niti' and 'aniti'. The one means righteousness the other 'unrighteousness'. One is the exact opposite of the other. This idea is used in English in such words as 'typical' and 'a-typical', where the 'a' stands for the contrary idea. 'A-typical' is not a mere negation of 'typical', but a positive statement in which the presence of variant qualities is postulated.

In the second place, the prefix may indicate negation,² or the denial of the very existence of a thing. This meaning is illustrated by the Tamil words. 'Bhava' and 'abhava'. The first means 'state or condition of existence', while the second is its negation and means 'non-existence'.

The third meaning is that of the mutual negation of the identity of two things.³ The Tamil word used to describe this is the word 'alla',⁺ for 'alla' expresses a partial negation of the quality, thing or action in question and invariably implies the existence of some other: as, 'This is not cow's milk'⁴. The sentence does not deny the fact that the substance is milk: all it denies is that it is cow's milk.

The relation between God and the soul may be any one of the three relationships outlined above. The three words used to describe these are: 'bheda', which means contrary to; 'abheda', which means pure negation; and 'bhedabheda' which expresses a partial negation because it indicates both difference and identity.

The 'bheda' relationship postulates total difference, distinction or variance, for the word implies co-existence with mutual exclusion, like light and darkness. The philosopher Madhva takes this meaning and holds to the separate existence of God and the soul.

The 'abheda' relation postulates the absence of difference or distinction and implies identity, as of gold and ornaments made from the gold. Materially the substances are the same. Formally they are different. This is the view

⁺ The word is 'anmai' (அன்மை). Ed.

held by the Advaita-Vedanta philosophy, ⁵ where God and the soul are ultimately the same.

The 'bhedabheda' relationship is a combination of both. It implies both similarity and dissimilarity, agreement and disagreement, particularly when it applies to the union of separate entities such as the soul and the body or the soul and God. The 'bhedabheda' relation is otherwise known as 'visishtadvaita', and is the key-concept in the view held by Ramanuḡa.

Siddhanta writers attempt to combine all three interpretations, particularly that of bheda and abheda ; and while they deny the mutual identity of the soul and God, they posit an inseparable union of the two. The Siddhi expresses this by saying: 'One with the world, and different, and one-and-different ...' ⁶ God and the soul are different (bheda), like the eye and the sun. They are one (abheda) like the soul and the body. They are one-and-different (bhedabheda), like the soul and eyesight. The relationship that exists is like that of a word and its connotation. It is like the soul and the body, where two distinct entities are one in an inseparable union. Such an interpretation does not imply that God and the soul are equal. It implies a certain oneness where God still remains transcendent over souls and the world.

Each of the above schools of advaitic thought claims to be the proper exponent of the Vedic sentence, 'Brahman is one'. ⁷ The variant interpretations turn upon the meaning ascribed to the prefix 'a', while the speculation is based not so much upon the here and now as upon the time when God is ultimately realized.

Somehow or another, the Siddhantin is not concerned with the position of Madhva as an isolated philosophy. Evidently he finds it wholly untenable. His chief concern is with the Advaita-Vedantin, who posits absolute monism where everything is Brahman without a Second.

Although the Advaita-Vedantin distinguishes between the finite soul or jivatma and the Infinite Soul or Paramatma, in the ultimate analysis he holds that Brahman is one without a second and the jivatma nothing more than the sheen of the Paramatma. His analogous illustration comes from ten pots filled with water. Each reflects a certain amount of sunshine, but as soon as the pots are broken and the water merges, the sunshine is reflected from a coalesced whole. Similarly, the Paramatma is reflected in each jivatma; and as soon as the jivatma realizes God and the body which holds it is discarded, the jivatma and the Paramatma become one without distinction or differentiation.⁸ The reason why men distinguish as they do is that they are now in a state of dream. As soon as the soul realizes God, the time of awakening comes and the illusion of duality disappears.

The Siddhantin criticizes this position by saying that the very term 'Advaita' suggests the possibility of two separate and distinct entities.⁹ On the one hand, there is 'that which says' and on the other 'that about which something is said'. 'That which says' and which knows that God exists is the soul. 'That about which something is said' is God, and the thing that is said is the fact that He stands in advaita relation to souls. If the advaita relation were such that the merging elements became one without distinction or differentiation, it would mean that there is nothing other than God. If this were true, the mental

distinction that now exists would be unnecessary, since the Supreme Being need not so differentiate or think of Himself as *one*. The thought of one implies another over against whom the thought comes into being.

The Siddhantin veers from the Vedanta position of monism on the one hand and the position of complete duality on the other by interpreting the prefix 'a' to mean a partial negation of both the relationships in question together with the implication of the existence of some other relationship. The God of the Siddhantin is not the soul. He merely stands in inseparable relation to it. He develops it, dwells in it, but yet transcends it. 'This relation of non-duality in which two distinct entities stand inseparably united is called advaita'.¹⁰ The Siddhantin translates this word 'not two' and means that two things which are separate and distinct become united in an inseparable way. The two are one in union.

Such a union is best illustrated by the comparable union of body and soul.¹¹ One difference between a corpse and a living being is that the one answers when called while the other does not.¹² It is obvious that which answers is the soul; for without the soul the body is dead. The body is not the soul. The soul is not the body. None the less, the name given to the body is the name taken by the soul, because of the inseparable or advaita relation between them. God and the soul are joined in a similar fashion, but even though God activates the soul in the same way as that in which the soul activates the body, God is not the soul and the soul is not God.

The relationship between God and the soul is like that between fruit and its juice, between the musical mode and

its sound, between salt and water.¹³ The grace of God fills the phenomenal world, and souls are hid within that grace in the same way as that in which sound is hid within the musical mode, juice is hid within fruit and salt is hid within the ocean.

Sealing-wax is used to set jewels in rings. It is impossible to bind a jewel and a ring if the wax is cold. After the wax is heated, the jewel is fastened to the wax and the relation is inseparable. Similarly, when the soul realizes God, the two become one in union although they remain two in actuality, even as the jewel does not become the wax nor the wax the jewel.¹⁴

For the Siddhantin, therefore, the word 'advaita' denotes the relationship that exists between the soul and God. The analogies used to express this are many. The Siva-jnana-bodha says : 'God is immanent in everything like fire in wood, ghee in milk, juice in fruit, and like oil in gingelly.'¹⁵ It is not a relationship similar to that between gold and ornaments made from the gold, which are materially one but formally different nor to that between light and darkness, which are mutually exclusive. Rather, it is the relationship of two things which in their union are neither one nor two nor neither.¹⁶

1. Virodha.
2. Abhava.
3. Bheda.
4. இது பசு பால் அல்ல
5. Vedanta is a general term, and is used with the names representing the chief varieties, as Advaita Vedanta, Visishtadvaita Vedanta, and Dvaita Vedanta.

6. Siddhi, II: 1.
7. ஏகமேவ அத்துவிதியம் பிரம் (மம்).
8. Another illustration used by the Advaita Vedantin is that of a pot filled with air, air which is merely separated from the outside air by the walls of the pot. As soon as the pot is broken, the air within the pot becomes one with the air outside. Similarly, as soon as the body disappears, the soul becomes one with the greater soul called the Paramatma.
9. Siva-jnana-bodha, sutra II, section 1, example 2.
10. Pillai S. Satchidanandam, 'The Philosophy of Saiva Siddhanta', reprint from the Vedanta Kesari, May 1942, p. 7.
11. Siddhi, II: 3; see also Mudaliar, S. Sabharatna, op.cit., p.57.
12. Siva-jnana-bodha, sutra II, section I, example 1.
13. Siva-jnana-bodha, sutra II, section, example 3.
14. Ibid., example 4.
15. Ibid., sutra II, section 1.
16. For a clear exposition of Advaita, see: சிவ ஞான தீபம் chapter 20; also Bharatiar, Revelations of Saint Meykantar, pp. 34-5; and A Science Graduate, chapter 4.

"Saiva Siddhanta may be ranked among the perfect and cleverest systems of human thought "

Dr. Kamil Zvelebil.

23. Human will in Saiva Siddhanta, A Paradoxical Unity

John R. Grace

(The author of this wondrous article hails from Connecticut, U. S. A. He was working in 1966 for a Doctoral Degree in Saiva Siddhanta at Banaras Hindu University. Ed.)

The mention of the term "religion," and more specifically, "Indian religion" brings to the Western mind a number of vague, often inaccurate, generalities. One of the most fundamental distortions is centred around the concept of human will. Without digressing into a conjectural discussion of the exact origin of this misunderstanding, I feel it would be unfair not to mention the source of its importance in the West. I am speaking of course, of that obscure philosophical movement often referred to as Existentialism. Despite the difficulty encountered in defining the exact tenets of this movement, it is generally agreed that human will holds a position of undisputed importance. Whether one turns to Sartre's methodological objectivism or Kierkegaard's pragmatic subjectivism, the basic concern remains the same. That is : human will as an expression of the Self. This is not to say that existentialists agree on a definition of the Self. Rather, they only agree on the focal point of human will as the genesis for their discussions. Thus, in attempting to interpret Indian philosophy and religion, the existentialist-minded Westerner naturally makes his initial inquiries relative to human will,

Unfortunately, due to the strong Absolutist tradition of self-repression, the Western student assumes all too quickly that human will holds only token importance in the East. His first basis of comparison hopelessly demolished, he generally redirects his investigation along various metaphysical tangents. The final results often lack a focal point of connection. This brings one to the blind conclusion that the West and the East are philosophical opposites or at best, irreconcilable antagonists.

With the help of Saiva Siddhanta, I hope to briefly re-examine the traditional approach to Indian philosophy as it deals with human will. The purpose of such a study would be to formulate a basis of comparison that has heretofore been ignored

Our discussion of human will must originate with an understanding of Saiva Siddhanta's rather peculiar notion of the Divine. Being an Agamic philosophy, Saiva Siddhanta professes strong faith in an active Spirit whose presence is felt both transcendently and immanently. Transcendently, this God is by definition, pure Being, totally free from any necessary compulsion to create, sustain, or destroy. As an immanent presence on the other hand, Siva is felt as Divine Grace or in Western terminology, dynamic will. These two aspects, the immanent and the transcendent, taken together, reveal the active dual nature of the Godhead. While retaining his transcendental nature of purity, Siva *freely* wills the world into existence so that man might discover through experience his own transcendental intimacy with the Spirit of Being.

One must be careful to note here the duality of emphasis that pervades this philosophy. In retaining the tradition of

Vedic theism of the immanent and transcendent Godhead, Saiva Siddhanta has avoided the transcendental absolutism of the Advaitin or the Vaishnavite. Through the principle of Grace or Sakti, the possibility of a religion that has relevance to life here and now, is asserted. In short, life is potentially sacred, rather than essentially profane.

Before we attempt to develop the implications of this potential I wish to make a closer inspection of the immanent aspect of Siva. In understanding Sakti as Divine will I am only implying that phenomenal experience as a proving ground for release takes vital part in that process. Indeed, life is as much an actuality of God's Grace as the final touch of release itself. Siva self-consciously takes part in the entire process, yet remains transcendently unaffected by motive throughout. In designating the experience of his Grace as qualitatively purposeful and directed, life can be understood as a sort of divine vector whose stimulus turns out to be identical with its terminus. It now appears that the jump from 'Directed Grace' to 'Divine will' is only a matter of juxtaposition of terms. While 'Directed' implies 'Will' the term 'Grace' connotes the Divine' origin.

Siva as intelligent source of both phenomenal and transcendental life freely wills creation so that mankind might realize its innate completeness. Freedom of will is an important concept here. Besides being the sole reason for the world's existence, it releases the purity of God's essence from any dependence upon man. Creation is not a necessary function of God, but rather, a timeless overflow of eternal joy.

In the phenomenal world, man can only understand this activity as selfless love. His individual response to

this love expresses his accordance or discordance with the Divine will. It is at this point that the role of human will becomes particularly important. Apparently, the immanent aspect of God has very little meaning without the existential aspect of man. That is to say, the importance of Sakti depends to some extent upon man's phenomenal inter-action with it. The transcendental quality of Being is only part of the Siddhantin's concept of God. Inseparable yet different from that aspect is the nature of Divine will - a nature that emphasizes assertion of self-hood rather than self-negation.

But now the paradox that seems to pervade the derived relation between the self and the selfless Godhead must be reconciled. Can it really be that one realizes his ultimate intimacy with selflessness through self-assertion?

The answer is both metaphysical and practical. In the realm of the former, the unique Siddhanta understanding of the God to Man relationship, that is advaita, reveals an initial clue. He says, "They are not two" implying a relationship of "difference in unity". In other words, there is not an actual identity of entities, but rather, an inseparable connection of similar essences. Extending this continuity to illuminate the idea of the individual self, it follows that the essence of every individual self must be inseparably united with the pure Spirit of dynamic Being. In the abstract sense therefore, it seems inconceivable that there could be divergent wills between the Essential self and its Divine counterpart. In asserting the self, man would only be demonstrating his own nature of selfless love.

In a realistic view however, it is obvious that the abstract often does not control phenomenal life. Many

current conflicts and discords in the world indicate a much different nature of the self. In these cases the direction of human will appears to be self-centred, rather than selfless. It is this emphasis on 'I'ness, says for example the Vaishnavite, which ultimately prompts Man to realize the futility of his own will and completely negate it. Human will as *a priori* evil must be repressed. In reply to such pessimism, the Siddhantin can point to the basic selfless nature of man previously discussed. The value of such a premise ultimately lies on the individual level, although not to the exclusion of the social level. As an individual, the self has the potential for realizing a sense of freedom that stems from within his own being. He does not give up his will, he simply redirects it, accepting rather than negating his own most basic nature. Harmony is once again the key word as man's self-hood and selfless spirit find unity in God's Grace and Love.

Such a knowledge however, is not gained through total submission of the personal consciousness and will. Rather it requires a positive stimulating of the super-consciousness which is sensitive to the Grace that is within that consciousness. This is in fact, the answer to the paradox previously encountered concerning the assertion of the self and the realization of selflessness. The paradox ceases to exist when the self discovers, through Divine experience, its own unity with God.

It is a tribute to Saiva Siddhanta that the system of metaphysics co-exists with a workable philosophy of phenomenal life. Surprisingly enough, Rabindranath Tagore represents the most modern development in the implementation of such a concept. Through the mediums of art and poetry, Tagore makes a thorough investigation of the

paradoxical unity of selfhood and selflessness. His ultimate conclusions, though more practical than metaphysical, are, it seems to me, remarkably similar to those of Saiva Siddhanta. He too recognizes the dynamic necessity for the harmonious union of individual will and the will of selfless love. An extract from Gitanjali, his most famous book of poems points this out quite explicitly. It reads : "Let only that little of my fetters be left whereby I am bound with Thy will, and Thy purpose is carried out in my life-and that is the fetter of Thy love."

Human love for Tagore, is the positive stimulation for the super-consciousness which is sensitive to the Universal principle of Love. As the key to perfect freedom, active love reflects the perfection of the relationship it presupposes. The purpose of mentioning Tagore in this context should be obvious. He simply provides a valid test case for comparison through the focal point of human will. Although the main parallel was briefly stated, its expansion is easily accomplished.

Saiva Siddhanta is thus seen to offer a much needed change in perspective for the Western student of Indian philosophy. While retaining the traditional importance of metaphysics, this system places equal stress behind the potentially practical. Indeed, human will as a factor in phenomenal experience is an intrinsic part of the Divine continuity.

24. Saiva Siddhanta and Modern Science

Dr. Ruth Reyna (Lecturer in Philosophy)

It is not difficult to reconcile many aspects of traditional Indian philosophy with the premises of modern science, especially those of particle physics. It would seem that the sages of the primitive era of Indian philosophical thought were already cognisant, in an intuitive if not in a veridical manner, of the physical nature of the universe, a knowledge that has taken exact science many centuries of labor to come upon.

But what has kept science from admitting to the validity of the postulates and theories contained in the scriptures antedating the modern findings, is the poetic use of language employed by the seers.

The sages used the picturesque language familiar to the man of that time—the language of religion, poetry, and metaphor to describe the physical world. Because they dealt in metaphors and symbolism rather than their using precise terminology such as algebraic equations, neutrons, protons, and X-minus hyperons, does not make their pronouncements on the nature of things less scientific. If the scientists of today were to be quite honest they would admit that their own terminology is merely metaphor and symbolism expressed in terms suitable to the sophistication of the present era. Whether we call the Ground of Being “Pure Consciousness” or “energy” or “force” as Einstein does in

the field theory, the result is the same—it constitutes the primal field from which all phenomena arise.

Whether we refer to the stirring of the atoms (energy in motion) into the configurations accounting for phenomenal creation, or whether we name it the Dance of Siva, the meaning is the same. The fundamental substratum of the world as put forth by Einstein in his field theory, that there is nothing but energy and that motion is integral to it, is none other than the aspects of the Lord's cosmic play, revelations of divine energy under various modes.

Saiva Siddhanta's concept of the tattvas, of the emanation of the universe from God's cit-sakti and its descent to grosser forms from energy to matter and its final involution into energy, may be rephrased to fit into the very framework of particle physics.

Energy or force is, admittedly, leaping, jumping, adhering, cohering, imperceptible, indescribable activity. Energy is homogeneous and does not transgress the idea of the Non-dual Brahman, for what we see as material objects, mountains, people, and other variety and multiplicity is merely energy 'congealed' into configurations that register upon the retina of the eye and to which the human mind assigns a certain form. Einstein admits to this primal one-nature, the inexplicable field of force from which all our impressions of multiplicity and singularity arise. Here again is the non-dual doctrine. The essence of the numerous phenomena of the macrocosm is one, and is identical, moreover, with all its stratifications of the gross and the subtle. Life in all its forms, matter in all its modifications, emanate from the one primal source—energy or force. In the words of Saiva Siddhanta, they are all exhibited by Siva, the

Highest Lord, in the various situations of his mystical manifestations.

It is the dance into pattern of the insentient, indescribable particles of this infinite field of energy or force that accounts for the creation of the phenomenal worlds, and which we, in our own cosmic ignorance, believe to be separate from the Primal Field of Consciousness (the cit-sakti of the Lord).

But this undifferentiated oneness from which we came and to which we must return, existing in its own manner of existence apart from time's arrow, without any mind being aware of it—is it anything at all ?

A scientist has been courageous enough to admit to the reality of the cosmic dance. Harken to the story of life as he relates it :

“... I stand at the seashore, alone and start to think. There are the rushing waves ... mountains of molecules, each stupidly minding its own business ... trillions apart ... yet forming white surf in unison.

Ages on ages...before my eyes could see...year after year...thunderously pounding the shore as now. For whom, for what ... on a dead planet, with no life to entertain.

Never at rest.. tortured by energy...wasted prodigiously by the sun... poured into space. A mite makes the sea roar.

Deep in the sea, all molecules repeat the patterns of one another till complex new ones are formed. They make others like themselves...and a new dance starts.

Growing in size and complexity... living things, masses of atoms, DNA, protein .. dancing a pattern ever more intricate.

Out of the cradle on to the dry land... here it is standing... atoms with consciousness... matter with curiosity.

Stands the sea... wonders at wondering .. I...a universe of atoms...an atom in the universe."*

Is this not to say that God is the lonely cosmic dancer whose gestures are all beings of all worlds, who stream forth without end from his tireless, unremitting flow of cosmic energy as he executes the rhythmic, endlessly repetitious gesture? Siva, the dancing God is not enthralled, and that is the distinction between the Lord and the life-monads (jiva) that are dancing also in this universal play.

And when the inexorable finger of entropy points the way to the final dissolution of the world into what the scientists call thermodynamic equilibrium, a static energy in which no phenomenal consciousness is possible, there will end the present world age—the KaliYuga.

But the dancing will halt only momentarily and the great Siva, the Cosmic Dancer, the Divine Lord who is at once creator and destroyer + of the world, will again begin his rhythmic play to stir the Primal Energy ++ into a new

* Richard Feynman, "The Value of Science," *Frontiers in Science*, ed. E. Hutchings (London: Allen and Unwin, 1960), p. 262.

+ அந்தம் ஆதி. Ed.

++ நல் வீணை வாசிக்குமே. Ed.

creation. He will once more begin his Dance and a new world, new creatures, a new age will arise, set into motion by the downspreading of His Grace.

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ஆசையறிய் பாசம் விடாய் ஆனசிவ பூசை பண்ணும்
நேசமுடன் ஐந்தெழுத்தை நீ நினைவாய் — சீசீ
சினமே தவிராய் திருமுறைகள் ஓதாய்
மனமே உனக்கென்ன வாய்.

Desire thou wilt not give up,
Nor sever the bonds that fetter;
Neither perform Siva-pooja,
Nor meditate in love the mystic pentad:
Fie, fie upon thee, little mind,
That canst not eschew ire indeed,
Nor daily chant the sacred texts:
Why ope thy lips to prate in vain?

25. The Knowledge of God's Existence

Dr. K. Sivaraman

(When we think of Siva Sri Krishna Sivaraman we automatically recall to our mind the celebrated distich of divine Valluvar which says: "In what way does a son reward his father? It is by causing the world to marvel thus: 'By what askesis came he to be blessed with such a son!' ")

The late-lamented Krishna Iyer (1886—1977) was drawn to the fold of Tamil Saivism by the writings of Saiva Siddhanta Chandamaarutam Somasundara Nayakar (the Guru of Maraimalai Atikal), Pamban Swamikal and Siva Sri Chockalinga Ayya, in *Salvism*, the precursor to the Saiva Siddhanta Samajam's Journal *Siddhantam*.

Krishna Iyer's children were nourished by the pabulum—his library of a myriad volumes, a rare collection of 'master spirits'. (We may mix metaphors; but we do not mince matters.)

Sri Sivaraman served as a Professor of Saiva Siddhanta in Banaras University. Sri la Sri Kasivasi Arulnandhi Tambiran Swamikal of Tiruppanandal, we are told, was deeply interested in him. The Tambiran Swamikal entrusted to him the work of translating Sivagnana Siddhiyaar into English and Sri Sivaraman completed his assignment by April 1949. The Kasi Matam published his translation along with a Hindi version by Prof. B. D.Kondhiya Jain, M. A., (Phil.), M. A., (Sans.), LL. B., Nyaya tirth, Shastri. This significant publication (1949) which is now out of print merits immediate re-publication.

At or about 1962, Sri Sivaraman submitted his doctoral thesis, which later came to be printed in the form in which it was submitted, of course with minor stylistic changes. This work is known as "Saivism In Philosophical Perspective". It is a study of the formative concepts, problems and methods of Saiva Siddhantam. The main thesis is in 418 pages ; notes and references cover 199 pages ; the section relating to glossary fills 25 pages ; bibliography occupies 10 pages and indices 20 pages. We bow before this, his magnum opus which established us (a Sankara Vedanti by birth) in Saiva Siddhantam irrevocably.

We are not drawing the long bow when we express our deep-felt appreciation in the famous Macaulayan dictum, thus : "*Eclipse is first and the rest nowhere.*" Dr. Sivaraman is now Professor of the Department of Religious Studies, McMaster University, Ontario, Canada.

The tree is judged by its fruit and the master by his chelas. Mrs. Kathleen Koppedrayar, a student of Dr. Sivaraman is now doing her research "in the field of the South Indian Religious History, reconstructing the social history of Saiva Siddhantam with special reference to monastic developments during the period of 14th to 18th centuries." She is at present sojourning in Tamil Nadu with her husband and is frequenting the Saiva monastic centres. On New Year's Day she came to Thanjavur with her husband and put up at a lodging house. During their brief absence (when they were in the Temple of Lord Brahadeswara), larceny of the worst type took place and the couple stood deprived of valuables worth tens of thousands of rupees. Our heart bled when the terrible intelligence was broken to us. We essayed to offer them some consolation, knowing as we did, the impotency of

consolation. In the course of our conversation, we were constrained to make observations which cast the blame on the conditions currently prevailing in Tamil Nadu. Mrs. Koppedrayar, a true student of Saivism, unruffled, remarked : "This could have happened anywhere."

We reproduce hereunder an article from the Master's thesis. Editor.)

Saiva Siddhanta does not pretend to be rationalistic in its theology. It does not purport to be an empirically grounded theism though it adduces *a posteriori* proofs, and undertakes to argue from the known. to the unknown.¹ The term Saiva Siddhanta itself primarily stands for Saiva-gamas,² the body of revealed scripture which forms the original source of the knowledge of the transcendent Reality.³ The system of Saiva Siddhanta is only an exegetical interpretation of the intuitions embodied in scriptural revelation. In this respect it is similar to Vedanta ; the Vedanta-Sutra of Badarayana, unlike the Sutras of Gautama or Kanada, merely 'threads together'⁴ in an intelligible arrangement the different statements of the Vedanta, namely, the Upanishads, and unfolds a coherent system within this framework. Likewise one may say that it is the intuitions of the Saivagamas that set the philosophy of Saiva Siddhanta on its feet.

To admit revelation as the source of our knowledge (pramana) of God implies two things. God is not a 'wholly other', utterly unlike anything known and experienced, because in that case revelation cannot intelligibly 'reveal' Him. To reveal is indeed to communicate in the idiom intelligible to a person and in a manner assimilable by human reason.⁵ At the same time God cannot be also like any

given object or fact knowable in the ordinary way by perception and reason, as in that case God does not also have to be 'revealed'. Revelation as a significant means of knowledge does not duplicate the functions of other means of knowing. Admission of revelation as the means of our knowledge of God, therefore, demands both that God is not a remote being totally removed from the realm of experience and also that He is nevertheless beyond the evidence of sense and reason.

Indeed in an ultimate sense God is knowable only by spiritual intuition, not through any of the modes of cognition. The latter belong to the sphere of demonstrative, discursive knowing, the scope of the validity of which is conditioned to a reality that binds (paasa) and is inapplicable in the case of God who liberates (pati). Even the revealed word as such cannot give us the intuition of God.⁶ The luminous word-form and its concatenations belong to the sphere of 'mediate' knowledge (apara-jnana, bindu-jnana). Even the 'silence' of the transcendental speech (para vac) cannot take the place of intuition of God⁷ which is immediate (aparoksa) and ultimate (para-jnana). God is the import beyond the comprehension of the word, the Light that stands outreaching all light.⁸

Revelation presupposes a philosophical attitude the framework of which is grounded in an existential awareness of God's presence. This awareness which is always presupposed should grow into a full cognitive reflection with the help of reason aided by revelation before it can ripen into an intuition in spiritual life. Adducing reason in support of affirmation of God's reality is not to reduce God to rational necessity, but is a free personal and interpersonal way of appropriating the truth and certitude which

of course derives from the authority of the revealed word. This is so in so far as in man as a person is included, pre-eminently, his rational nature. God's reality is 'sown' initially in a mind prepared for it, by means of revelation and this grows into reflection by the metaphysical use of reason and culminates in the advent of spiritual intuition mediated by a life of self-surrender and union. So both for a 'metaphysical' knowledge of the 'general' reality of God and also for the mystical intuition of His ultimate nature for which this knowledge is a preparation, revelation alone provides the initial cue.⁹ With the help of revelation alone we are able to approach God both with regard to his 'that' and 'what'.¹⁰

However, the question whether knowledge of God has to be revealed, whether an approach to the problem cannot be made through independent reasoning still remains to be considered. God is supersensuous and all that is needed to evidence its reality is some acceptable means of knowledge which is adequate for cognizing what is beyond the reach of the sense. Inference is expressly such a means accepted by the generality of Indian philosophers.

Independent reasoning as employed in Rational Theology and Rational Cosmology takes either of two forms: direct reasoning or demonstration, that is, the method of reason - through a conclusion derived from a general rule and a particular subsumed under it, and indirect reasoning through postulation. Speculative theology in the west as well as in the east makes a free use of these methods in proving the existence of God. The question before us is whether these methods can be *pramana* in the strict sense of the term with regard to evidencing God's reality. Can

reasoning in other words have independent logical value in the matter of 'proving' the reality of God?

Two types of direct, inferential reasoning are recognised in Indian logic¹¹: one, the ordinary syllogistic reasoning like inferring the presence of fire from observing smoke and the other, reasoning by analogical argument which may be illustrated by way of examples: as particular objects like jars are effects of a cause, the world too is the effect of a cause. Reasoning in the latter case is not based on actual perception but on 'conceiving from likeness'. It involves an extension of a principle verified in experience to something beyond experience,¹² while ordinary syllogistic inference expressly purports to apply to cases falling within common experience. It is only the 'analogical' inference *samanyato-drstanumana*) that can apply in the case of God who is super-sensuous reality and transcends the sphere of common experience.

But even analogical inference can only indicate the probability of the conclusion already known or available through some other means. It cannot independently establish the existence of something which *ex-hypothesi* falls outside sensuous experience. If God also could be perceived as the potter is perceived we might discover whether the predicate of 'Being the cause of the world' belongs, or does not belong to God. But in fact it is only the predicate that may be said to be 'perceived' if at all. The subject is never perceived. Whether the predicate is factually connected with the subject as its predicate or not, cannot therefore be asserted.¹³

But this is to exaggerate. In principle, analogical inference does not differ from ordinary inference, and is no

less or more defensible. Both involve a leap from one particular to another, and if in one case it is justified because we pass through a general truth based on observation, in the case of analogical reasoning also, there is mediation by a general truth based on the extension of observation. From the observation of how the sequence of action relates to the causal agent as in the case of the pitcher it is meet to infer unerringly from any product of action to a causal agent responsible for its production.¹⁴ The latter need not be actually perceived. It is more a perception of the universal (samanya). In the mediate syllogistic reasoning also it is the perception of the universal that legitimates the leap from the 'fire in the hearth' to the unseen fire on the hill.

It seems nevertheless true that inference based on the observation of a universal (samanyato-drstanumana) cannot have independent logical value for proving God's existence. One can at best infer agency (dharma) from the fact of the world considered as effect. This cannot amount to a source of one's knowledge of God's existence. The latter will have to be initially 'revealed' by another source of knowledge; reason can be ancillary to the testimony of that source. The proof for the existence of God may be valid in form but formal validity of an argument is no guarantee of the material truth of its conclusion.

Saiva Siddhanta in fact admits of a scope for as many as four varieties of inference,¹⁵ all alike mediate forms of knowledge, which proceed from the perceived to the unperceived. To take them in reverse order we have one variety of inference which is expressly called scriptural inference (agam anumana) which is applicable to cases which do not

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fall within the purview of any of the known modes of inference and relates strictly to scripturally revealed materials. Such are the arguments given in the scriptures, for example, about gods etc. There is then the argument from the perceived cause to the unperceived effect (*karana-linga-anumana*). Perceiving dark heavy clouds in the sky we infer about the impending rain.¹⁶ Similarly from our knowledge that we enjoy and suffer now as a consequence of what we did in previous births we analogously infer that what we do here in this life will bear a similar consequence hereafter. There is thirdly the argument from the perceived effect to the unperceived cause (*karya-linga-anumana*)¹⁷ where the middle term is related to the major term as effect to a cause. Such are the cosmological or the causal arguments which infer from the gross, physical elements, the existence of subtle elements and a still subtler source of those elements.¹⁸

Lastly comes the variety in which the middle term is related to the major term neither as a cause nor as an effect (*anubhayatmaka*) but is found uniformly related to the other in experience. We do not indeed perceive the relation between the two terms but find one to be similar to the objects which are related to the other.¹⁹ This may be illustrated by the argument that a thing must have attributes because it is like a substance. From the character of smell which is perceived (*adheya*) we infer an unperceived 'ground' (*adhara*) of this character, namely the earth-element (*prthvi*). Such are again the metaphysical arguments from *sakti* to a possessor of *sakti* (*sakta* or *saktipati*), from the function of knowledge and will to an owner of the function, namely self.

Two forms of this argument from analogy are recognised, one pertaining to the seen or the seeable (*drsta-sadhana* and

the other pertaining to what is unseen and yet may be conceived on similarity (samanyato-drsta-sadhana) based on what is seen in the generality of particular cases.²⁰ The former is based on an observed concomitance of the middle and major terms, as of pot and the potter and inferring the potter on seeing the pot. The second one is based on similarity of the relation to be established to another which is known through perception, as in the case of inferring the 'existence' of ghosts.²¹

The argument for the existence of agent—God conceived on the analogy of the agency of potter is avowedly of the second type. Even where the argument takes the form of inference from the effect to a cause, the 'cause' to which the effect points is only a conceivable predicate (dharma) ; a subject (dharmin) of that predicate is posited on the analogy of known subjects having predicates. The evidence for the reality of the subject of the predicate must in the last resort come from direct intuition (svarupa-jnapti) which is transcendently embodied in scriptures.

Analogical reasoning in short is formally at least as valid as any inference which employs the category of the universal. Though valid it is no pramana of God's reality except when it is taken as ancillary to a more basic source of knowledge, namely Revelation.

1. A false distinction is drawn between Sivadvaita and Saiva Siddhanta in terms of the alleged rationalism of Saiva Siddhanta ; HIP, Vol. V. p. 11 ; Schomerus pp. 33, 34 ; 423 ; SAS p. 26.

2. Sivagama is also used as a synonym of the Veda :
'vede*pi sivagama'iti vyavaharo yuktah'. SKB II: 2:38.

3. For an account of the knowledge through the source of the Saivagama, vide ante pp. 33, 34.
4. 'vedanta-vakya-kusuma-grathanarthatvat sutranam' etc. Sankara Bhasya I. 1. 2. See for a comparative account of the structure of SJB and BS, ante ch. 1. 5; the name Sivajnana-Bodham itself indicates that it purports to determine the truths of the Saivagamas (Siva-jnana). Mapadham p. 13.

Revelation as an acknowledged mode of knowledge, it is useful to remember is not something into which the inferential process of reason does not enter—It is not strictly 'non-rational' or worse, 'irrational' any more than it is the case that reason as an acknowledged mode of knowledge is merely rational, exclusive of revelatory elements. Vide infra sec. on pramanyavada Ch. 14.

5. sabdaparoksa-vada which the vivarana school of Vedanta advocates is unacceptable to Saiva Siddhanta. SB pp. 455-58.
6. The 'silence' of the Transcendental Speech is the source of all speech and all conceptualisation but like the latter it is also pasajnana. Not even the pure inwardness of the soul beyond that of 'silence' can give the intuition of God. See below.
7. For elucidation of the distinction of the meaning of apara-jnana and para-jnana, vide infra Chapter 6.
8. 'Sol teriyapporul sodikkappal nindra sodiyan' Sambandar 154-3; TU 3, 9, 10, 29, 'sorpadam kadanda tollon kaanga' Tiruvacakam, 3. line 40.

The view of language implied in the metaphysics of nada is that it is the instrument of objectification, though having transcendent roots. It is the *a priori*

condition of the possibility of knowledge and language as such. Mystical intuition of God involves going beyond the reaches of nada.

9. 'peru nul conna arattiranal vilaivadai'. SVP 8.
10. Just as Sun's illumination is the necessary condition for determinate as well as indeterminate vision, for the earthly souls (sakalas) the Book is indispensable both for a discursive understanding and for a non-discursive, intuitive realisation of God. Mapadham p. 5.
11. Discussion is here confined to the use of anumana as a means of demonstrating the reality of God.
12. Cf. Sankhya-Tattva-kaumudi on karika 6, for illustrations of this type of inference.
13. Sankara says that scriptural accounts of Brahman as the world-ground from which arises etc. the world, is not for the purpose of suggesting inference because in the inference from the world as effect to a cause, the effect alone is apprehended and it cannot be ascertained whether it is related to Brahman or to something else:
 'Karya-matram eva tu grahyamanam kim brahmanas-sambaddham kim anyena kenacid va sambaddham iti na sakyam niscetum.' Sankara Bhasya BS I, 1. 2.
14. Nanamirdam (v. 58) puts the matter thus: Is the transition from the hearth-fire (drstanta) to the hill-fire (sadhya) transition from one particular to another particular or is it one of generalization through universal? If former, you have not accepted anumana at all as a valid means of knowledge. If latter, why not also accept in the case of analogical

- inference in respect of the existence of a world-cause? See also Mapadlam, p 84 Also 'yatra sadubhayor dosah pariharo'pi va samah naikah paryanuyoktavasya tadrgrarthaviniscaye.' MA vrtti3. 6.
15. 'dharmaena sadhyate dharmi kvacit karyena karanam, karanena kvacit karyam kvacidamnaya-darsanat.' Matanga-Sutra, SRS, p 13. MA vrtti op. cit. Also Dipika on the same verse.
 16. The picturesque illustration given in the Agama is: 'krsnanjananibhair uccaih satopair nividair ghanaih nirvighnair vipulaih snigdhaiḥ tadinnirghosa-sankulaih pravṛtsamaya-sampraptair drṣṭair vṛstih pramiyate evam purvavata sadhyam anumanaena vṛt sada.' cited *ibid.* p. 14.
 17. *sthulavṛtta-sakṛtpunja-bhuprsthām madagandhī ca stambhasayyadibhis cihnair atraṣin mattavaranaḥ atito hyanumanena sadhyah sesavata budhaiḥ*'. cited *ibid.* p. 14.
 18. The karyat karana and karanat karya anumanas as valid pramanas belie the empiricist-pragmatist view of pramana as causally efficient (arthakriya-sthiti); the latter is applicable only to inference pertaining to the present and underpervades the two varieties of anumana mentioned above. NVM p. 429.

Parapakkam verse 34 cites these forms of knowledge avowedly inferential as typically other than perception, acceptance of which as valid in practice is incompatible with rejection of them as mere speculation. The materialist cum positivist however would reduce them to perception. 'kandalo anumana-mavatūm katchi munnadum katchiye' *Ibid* verse 35:

their validity or invalidity is none else than the validity or invalidity of the perception involved. Against the materialist's attempt to reduce all inferential knowledge to a species of perception, the Siddhantin points to the irreducible inferential elements present in perception itself which are admittedly constructions.

19. 'karya - karana-rupa - vyatirekena dharma-dharmisvabhavamatrapratibandha-mulatvad idam anubhaya-yatmakam samanyam iti ucyate' SRS p. 13.
20. 'drstam samanyato drstam iti tatsadhanam dvidha tatra dyam aksayogyasya padarthasya' numapakam anyat sato'pyadrstasya padarthasya' numapakam' NVM p. 585.
21. 'prapanca-krtiyam tatkartaram ca kutra'pyadrstakaryatva samanya-pasu-jnana-gocara-jagat-kartranumapakam samanyatodrsta-sadhanam pisacanuma navat'. ibid p. 585.

Reproduced from Saivism in Philosophical Perspective, (1973), pp. 50 54.

"The most courageous attempt to transcend this bondage is that of the Saiva Siddhanta system, a system which for that reason we may pronounce the noblest among Indian theisms—a system which perhaps from the theistic point of view is the most valuable of all that have sprung up upon the Indian soil."

Rev. Nicol Macnicol.

26. Manikkavachakar's Treatment of Pacam/Malam

Dr. Glenn E. Yocum

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Karma and rebirth may weigh most heavily and most immediately upon Manikkavachakar's spirit, but he also frequently uses two more general terms to describe his spiritual malaise: pacam (noose, bond, bondage) and malam (excrement, dirt, impurity).¹ Both the terms are very prominent in the Tamil Saiva Siddhanta literature. Interestingly each word has both a concrete 'ordinary' denotation and a philosophical meaning, the kind of vocabulary to delight a metaphysical poet.

Pacam is the most common and most general Saiva Siddhanta category designating what ails mankind. Along with pati (the supreme being Siva) and pacu (the individual soul), it is one of the three patarttams, the three elements of reality which are eternal and uncreated. While there is no clear indication that Manikkavachakar shared this



tripartite ontology, his use of *pacam* and *malam* shows that his understanding of these terms is similar in basic outline to Saiva Siddhanta's. In the Siddhanta literature, *pacam* is often referred to as *malam*, and indeed the two terms seem interchangeable for Manikkavacakar as well. *Malam* is three-fold, a refinement also evidenced in the *Tiruvacakam*. But, where the Siddhantins spell out in considerable detail what is involved in this threefold nature of *malam*, Manikkavacakar is silent. Briefly, in the Siddhanta texts, *malam* consists of these aspects: *anavamalam*, the first and most basic *malam* (*mufamalam*), the root cause of ignorance, that which makes the soul limited, into an atom (*anu*), the egoizing factor; *kanma malam* (Skt. *Karmamala*); and *mayaimalam* (Skt. *mayamala*), the material cause of the universe. None of these terms denoting the three types of *malam* is explicitly mentioned in the *Tiruvacakam*.

The *Tiruvacakam* contains eleven references to *pacam* as human bondage.² Practically half of these occur in conjunction with the verb *aru*—to cut off, sever (8 : 20 ; 18 : 9 ; 31 : 4, 7 ; 41 : 8). Manikkavacakar is extremely fond of this verb in describing an important aspect of Siva's action towards him. Siva's action vis-a-vis Manikkavacakar can be capsulized in three of the poet's favorite verbs : *arul*—to bestow grace ; *atkol*—to enslave, possess ; and *aru*, which can have as its object *karma*, rebirth, *pacam*, *malam*, and even kinship ties (Manikkavacakar uses these terms to describe the problems of unregenerate humanity, and of the last named, more will be said in the next section). In the case of *pacam*, however, the image is particularly apt. Thus, "He severed my creaturely bondage", literally, "He cut my noose". Manikkavacakar cleverly plays on this *double entendre* once or twice. In 31 : 7 he

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states that Siva "granted grace and cut the noose/bondage of a cow/soul (pacu pacam) like me ... and tied me to His sacred feet with the strong rope called perfect certainty (cittam, Skt. siddha)." ³ The last verse of hymn 8 interweaves images of attachment and severance. ⁴

Let us cling (parru)
to the ancient fame
of the One who cuts off (aru),
the encircling connections with relatives.

Let us sing
about the great bliss
to which we cling (parru),
the bliss of Him who clings (parru) to us
in order to cut off (aru)
the clinging hold (parru) of this bondage
(pacam). (8 : 20)

The severing of one kind of bondage must be replaced by the formation of new ties of attachment. But, these new ties are of an entirely different order from the old ones. The severance of Manikkavacakar's pacam, vinai/pirappu is simply the obverse of a coin whose other side is commonly described as enslavement (atkol) to Siva, a slavery, however, which is paradoxically liberating. In any case, man is not an independent entity. In the Tiruvacakam he is typically represented as a being who oscillates between two poles—pacam and Siva, not freely choosing the pole with which he is affiliated but rather coerced by one power or the other into a relationship with the constraining entity. There is a close parallel here between the Tiruvacakam and the basic dynamic of the Siddhanta system. According to Saiva

Siddhanta, the purpose of God's activity, indeed the purpose of the entire world process, is to bring souls (pacu) from an advaita relationship with anavamalam, the basic component to pacam, to an advaita relationship with God. To state the dynamic in a metaphor more befitting the Tiruvacakam than the Siddhanta sastras, the combatants are Siva and pacam and the battleground is man's soul. Manikkavacakar, of course, expresses this struggle with a freshness and verve quite foreign to the orderly logic of the Siddhantins.⁺ But, in both cases, the view of man as a being defined by relationships over which he exercises little control prevails.

Two more of the eleven references to pacam, while not conjoined with the verb aru, occur in contexts mentioning Siva's extirpation of this root evil. 9 : 4 states that Siva "eradicated (lit. weeded or dug up) karmic bondage (paca-vinai)." This passage shows that vinai is at least an aspect of, if not synonymous with, pacam. In 51 ; 7, the poet says, "He opened the latch called pacam."

The words which as used by Manikkavacakar have a virtually identical meaning to pacam, although not technical terms, in later Tamil Saiva literature, are pantam (Skt. bandha) and its cognate pantanai (Skt. bandhana). In six of the twelve occurrences of these terms in our text, they are the object of the verb aru (5:32; 8:3; 13:2; 20:6; 22:9; 51:6), and four of these instances appear in conjunction with references to Siva's enslaving (atkol/antukol/al) his devotees (5:32; 8:3; 13:2; 51:6). A freedom from bondage and assertion of Siva's lordship go together. Two

⁺ This is an instance of naki ninta nyaayam. Ed.

of the remaining examples, while not using aru, also refer to Siva's destruction of pantam (3:85; 43:5). 3:52 and 9:20 establish the opposition of pantam and moksa. Here, in series ascribing antithetical activities and characteristics to Siva, he is extolled as the "Creator of bondage (pantam) and release (vitu)" (3:52) and "the One who is bondage (pantam and release (vitu))" (9:20). In 3:70 pantanai is identified with the five senses represented as a snake which retreats in fear when the cloud of Siva's grace appears in the sky.

Another synonym of pacam occurs in 5:49 where the common theme of severance and enslavement is sounded: "You cut (aru) my bonds (kattu) and ruled (al) me". Similar, but slightly different, shades of meaning are expressed when Siva is credited with severing bondage to sinful acts (pavankal parruaru-16:7), cutting of faults (etankal aru-20:5), and putting an end to deceit (kalavu aru-5:35), all in contexts also praising his enslavement of the poet (atkol-16:7; al-20:5; antamai, a verbal noun derived from al-5:06). Furthermore, Siva appears as the destroyer (nacan and variants) of sinful acts (pavam, Skt. papa), at three other places in the text (2:57; 5:99; 28:9).

Pacam is sometimes called pacu pacam, another overlapping with the language of Saiva Siddhanta. Pacu (Skt. pasu) is the second term of the Siddhanta ontology and designates the human being, or more specifically that indestructible, eternal part of him best captured by the English word 'soul'. The root meaning of the word is 'cow', which is extended to other animals to mean 'beast', and finally to creatures in general, hence, 'soul' in Saiva thought. Three times in the Tiruvacakam, pacam is qualified as belonging to pacu (31;

4, 7: 40: 7), one instance occurring in an example translated above (31: 7). Pacam is therefore a bondage peculiar to souls, particularly to humans but not excluding other forms in the transmigratory field also possessing souls. Remembering the soul's tendency to affiliate with either pacam or Siva, it is to be expected that a parallel term expressing the contrasting relationship should also be found. Thus, pacu pacam, the soul's bondage, is opposed by pacupati, the lord of souls, although this well-known name of Siva occurs only once in the entire Tiruvacakam (39: 2).

Turning to the other terminus technicus widely used in the Siddhanta canon to mark the problematic aspects of human existence, malam appears more frequently in our text than its twin term pacam.⁵ As noted above, the base meaning of malam is 'excrement', which is generalized into 'dirt' or 'filth' and finally acquires a philosophical nuance indicating the soul's impurity, especially the basic impurity of anava malam. Manikkavacakar, however, does not restrict his usage to the philosophical meaning. Twice he clearly intends the word to designate bodily waste—at 1:54 where the reference is to the body "with nine gates oozing excreta (malam)".⁶ and 4:28, where in the course of relating the life of the human soul, mention is made of "morning excrement (kalai malam)." A related, but not identical, use of the word occurs when Manikkavacakar bemoans his inability "to put an end to this big filthy body" (mala mak kurampai itu maykka matten-5:54).

The meaning of malam as dirt is also present, for it provides a fitting metaphor for liberation from spiritual distress when used with verbs of washing or bathing. 7 : 13 depicts bhaktas bathing in a tank in order to "wash away

their dirt/impurity" (malam kaluvu). Malam is again found as the object of the same verb : "Our Master's river is the bliss which drops down from heaven to wash away our minds' (cintai, Skt. cinta) impurity" (19 : 5). Elsewhere, another term for mind (cittam, Skt. citta) also serves as a qualifier of malam (51 : 1). In 48 : 2, malam is called the "inmost part's (ullam) three malams." (Ullam) can signify the heart, the mind, or the soul - literally, as translated above "the interior", "the inside". Thus, we see cintai malam, citta malam, and ulla malam as synonymous with pacu pacam. The imagery of exterior filth lines man's deepest inner affliction.

The last example cited in the previous paragraph mentions three malams (48 : 2). There are four other instances in the Tiruvacakam where malam is said to be three-fold (2 : 111; 19 : 7; 30 : 7; 51 : 9. As already noted, nowhere in the text are these three impurities named,† although the commentarial tradition universally identifies them with the Siddhanta categories of anavamalam, kanmamalam, and mayaimalam. Manikkavacakar also employs the term mulam in conjunction with malam, but he does this only once and in such a way that it is clear he is not using the word in the sense of the Siddhanta mulamalam, the root impurity, viz, anavamalam.†† 2 : 111 lauds Siva as the one who "severs (aru) the

† The malas are infact referred to by St. Manikkavacakar as vinai, maya(i) and irul. Ed.

†† True, the reference is not (exclusively) to mula-malam (anavamalam). Dr. Glenn has missed the *significance* of the little adjective மும். The line runs thus : மூலம் ஆகிய மும் மலம் அறுக்கும். Dr. G. U. Pope rightly translates

threefold impurity, mummalam) which is the root (mulam)", presumably the root of karma-samsara. Or perhaps mulam could be translated adjectivally as a modifier of mummalam; thus, "the original three-fold impurity". Either way, however, the Siddhanta understanding of anavamalam cannot have been meant: for anavamalam is only one of the three malams. Parallel to our alternative translation of 2 : 111 is the designation of malam as ancient or primeval malam (pala malam-36 : 8). Man has always been in bondage to malam and will remain so until he becomes a devotee of Siva.

Far more peculiar in terms of Tamil Saiva thought is Manikkavacakar's single mention of five malams (malankal aintu) in 6 : 29 where he says, "I am whirled around by the five malams like the curd is agitated by the churning stick." Umapati, one of the leading Siddhanta acaryas, makes an anomalous reference to five malams rather than the usual three in his Nencuvitutu (90), a work of the early fourteenth century.⁷ The Tamil Lexicon identifies these five impurities with the three standard malams supplemented by mayeyamalam and tirotanamalam, citing as its source the Pinkalantai (Pinkalanikantu) by Pinkalamunivar, an early Tamil dictionary probably stemming from the latter half of the ninth century, thus roughly contemporaneous with Manikkavacakar himself.⁸ According to the Siddhanta commentarial tradition, mayeyamalam and tirotanamalam are only subcategories

this as: "Who cuts away the primal three-fold bond." This line read in conjunction with Tirumular's dictum: "பதியினுப் போல் பசு பாசம் அநாதி" will bring out the basic Siddhantic concept, pellucidly clear. Ed.

of mayaimalam in the usual three malam scheme, and thus the notion of five malams is seen to represent no real departure from the typical categorization of only three impurities.⁹ Some modern-day commentators on the Tiruvacakam, however, do not think Manikkavacakar's use of 'malankal aintu' refers to these five impurities at all. Rather they see in this phrase a reference to the five senses (aimpulankal), probably influenced in their interpretation by adjacent verses which portray the poet as confused, shaken, and fearful because of the five senses (6 :28, 32).¹⁰

Siva does to malam exactly the same thing he does to karma, rebirth, and pacam: he severs (aru) it or destroys (ketu) it (30 :3 . Five of the sixteen uses of malam in our text occur with aru (31 :9; 34 :6; 36:8; 51 :1, 9). Again, several of these references to release are found in contexts also highlighting the overpowering effect Siva exercises on his devotee (34 :6 ; 36:8 ; 51 :1,). Two of these references "to cutting off dirt" occur in the context of the sea imagery— in 34 : 6 a sea of problems and in 36 :8 a flood of bliss (ananta vellam) 34 :6 is quite an interesting verse.

He put an end aru)
to the turbulent impurity (malam)
which comes like waves of the sea,
entered and filled my body and soul (uyir)
without leaving any space empty
Our God (paran) who wears the light-giving lustrous
moon,
who dwells in holy Perunturai,
whose crown is his spreading matted locks—
O what a trick (patiru) He played! (34:6)

Here, after freeing Manikkavacakar from malam, Siva is shown as not merely enslaving the poet but entering (puku) and filling (nirai) him body and soul. And then the whole buisness is called a piece of Siva's mischief, a trick—but more on this intriguing aspect of Siva's character in chapter 6.

Finally, with regard to malam, one notes the expected opposition between this aspect of ordinary existence and the nature of the deity. This time, the opposition is expressed in the form of nouns based on negative adjectives. Hence, Siva is called the spotless, or immaculate one (nimalan and variants-1:13; 4:175; 29:2; ninmalan and variants-5:61, 78; 22:8; 34:8; and vimalan and variants-1:34, 36, 56; 4:106; 29:4). It is noteworthy that all of these usages but one (1:13) are vocatives. Thus, one of the more prevalent ways in which Manikkavacakar addresses Siva in the Tiruvacakam—and he invokes him frequently in these hymns—is to call him the being who has no malam. These vocatives are instructive, because they give us an indication of the divine attributes most immediately impressive and most personally relevant to the poet. That Siva is uniquely free of malam clearly attracts Manikkavacakar.

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1. Both pacam and malam are Sanskrit derivatives, from pasa and mala. But in keeping with Manikkavacakar's preference for non-Sanskritic vocabulary to signify key concepts, he uses them less often to portray the human condition than he does terms like vinai and pirappu.
 2. 8:20; 9:4; 18:9; 31:4, 7; 40, 7; 41:8; 43:10; 45:8; 51:7. There is one other use of the word at 7:2 where the

context requires it to be given one of its secondary meanings, in this instance 'devotion'.

3. Cittam in this passage is quite ambiguous, for it is the Tamilized form of both siddha (that which is established or attained, certainty, assurance) and citta (mind, will, determination, firm conviction). In this context, either Sanskrit term is plausible, although here it seems somewhat more likely that Manikka-vacakar intends cittam to mean siddha, this in the sense that Siva had answered his questions, given him certainty or assurance, which the poet then figuratively describes as Siva's having tied him to the god's feet.
4. The following translation sacrifices easy flow to the consistent rendering of parru and aru by the same English words, in this case 'cling' and 'cut off'. This passage displays a rather remarkable euphony which the translation completely lacks. There is a rhyme on the second syllable of each line, the letters—rr—being reproduced in every line. Additionally, in two of the last three lines of the verse (the lines translated above) the prominence of the alveolar trill (r), particularly in its doubled form, continues beyond the second syllable. The phonetic result is that of a rippling, skipping sound. The same kind of virtuosic play upon the word parru with similar meaning and phonetic effects occurs in the first line of 34:5 What is true of any poetry is particularly applicable to the Tiruvacakam—it should be recited or better still, in this case, sung, not read.
5. Malam occurs sixteen times in the Tiruvacakam. Except for the uses of the word at 1:54 and 4:28, the

remaining references to the term all bear its philosophical connotation : 2 : 111 ; 5 : 54 ; 6 : 29 ; 7 : 13 ; 19 : 4, 7 ; 30 : 3, 7 ; 31 : 9 ; 34 : 6 ; 36 : 8 ; 48 : 2 ; 51 : 1, 9. This differs from the count given for this term in Carl-A. Keller, "Some Aspects of Manikkavasagar's Theology", *Proceedings of the Second International Conference Seminar of Tamil Studies*, ed. R. E. Asher (Madras : International Association of Tamil Research, 1971), vol. 2, p. 60. Keller, without giving textual citations, says there are only twelve occurrences of *malam*, which is clearly a mistake. He also claims differing numbers of references to other key terms than my count has shown.

6. This is an Indian figure of speech designating the body (e. g., *Atharvaveda* 10 : 2 : 31 ; 10 : 8 : 43). The nine gates stand for the nine orifices of the body : two eyes, two ears, two nostrils, mouth, genitals, and anus. For the same image, but a far more negative view of the body than found in the *Tiruvacakam*, see the translations of the Tamil Siddha poet *Iattinatar* in *Zvelebil, Poets of the Powers*, pp. 90-107 (p. 94 for the image in question).
7. Love of God according to Saiva Siddhanta, p. 313.
8. The entry in the Tamil Lexicon is *pancamalam* (vol. 4, p. 2409). In dating the *Pinkalantai*, I rely on *Zvelebil, Tamil Literature*, pp. 194-195.
9. *Dhavamony, Love of God according to Saiva Siddhanta*, p. 313 (n. 1).
10. For this interpretation, see Ka, Cu. Navanita Kirushna Paratiyar, ed. and commentator, *Tiruvacakam : Araycci Perurai (Mavitiapuram, Sri Lanka : Patma Patippakam, 1954)*, pp. 430-431 ; and Cuvami Citpavanantar, *Tiruvacakam (Tirupparayturai : Sri Ramakirushna Tapovanam, 1970)*, p. 427.

27. The Vedas and Saiva Siddhanta

(K. Vajravelu Mudaliar, B. A. L. T.)

(We bring to a close this anthology with the learned article of the stalwart Siddhanti Siva Sri K. Vajravelu Mudaliyar. Sri Mudaliyar was born on April, 24, 1906. He graduated from Pachaiyappa's College in 1929. He served continuously from 1930 to 1960 (but for a small break to serve as the Principal of Meykandar's College) as a teacher in Pachaiyappa's High School, Conjeevaram. He was its Headmaster from 1960 to 1966. For his meritorious services as a teacher, he received the award of the President of India in 1964. He is an acknowledged cognoscente in Saiva Siddhantam. To enter into the spirit of Sivaagamas he studied Sanskrit and his interpretations have therefore come to be vested with an authenticity which is unassailable. He is proficient in Tamil, Sanskrit and English, and his knowledge of Tamil is the envy of pandits. He is sought by scholars from India and abroad. He has authored as well as edited many a work on Tamil Saivism. He is held in great esteem by the Heads of Saiva Matams. He informed us sometime ago that he had englished the great Dravida Maka Bhashyam by Sivagnana Yogin. This is no mean achievement. We pray to Ammai-Appar for his long life punctuated by admirable activities of spiritual excellence. Editor.)

Saiva Siddhanta is a revealed system of religious philosophy. Its claim as the most ancient living faith in the

world is commonly accepted on archaeological and other grounds. Another unique feature is that its basic concepts and their symbolic representation are found expressed, from the distant past, not only in Tamil language, literature, art and culture, but also in the earliest extant religious literature, the Vedas.

For various reasons, modern scholars confine their attention mostly to the Tamil scripture only in their study or exposition of Saiva Siddhanta. But this tendency, unfortunately, has made several well-known fundamental texts in Sanskrit, expressive of the basic concepts of the Saiva way of life, sink into oblivion or become twisted, misinterpreted or neglected. The following mantras of the Rg Veda may be cited as an instance

The mantras with their renderings are:

1. arvag deva asya visarjanenatha
2. ko veda yata a babhuva ¹ (Question)

(The gods came only after the creation of this universe; if so who knows whence this creation came?)

2. Answer:

yo asyadyaksah, parame vyoman
so anga veda yadiva naveda. ²

(He only knows, who is the Lord of this Universe standing in the super sky (Paramavyoman), not others.)

-
1. Rg Veda X, 129, 6,
 2. Ibid. X, 129, 7.

The first mantra poses a question. The purpose of the question is to deny polytheism. It excludes all the gods known to be born from being credited with the Lordship of the Universe, collectively or individually. The question is not left unanswered.

The appropriate answer immediately follows in the very next mantra. It asserts that there is but one Supreme Being, who knows the source of this Universe, and that He is rooted in the Super Sky. What is this Super Sky, and who is rooted in it? To get at the correct interpretation we shall seek the help of the sages of the Upanishads who had thought about the mystic content of the mantras.

While considering scriptural authority, we should remember the relation between the Sruti, the inspired utterance of a Seer, and the Smṛti the exposition of the Sruti by the sages. The mantras are the expression of the divine supra-intellectual wisdom which by direct vision and illumination sees the reality, the principles and the form in their true relations. They are the outpourings of the seers and are mystic in content and implicit in meaning. On the other hand, the Upanishads, the Sūtras and others given by the sages indicate the striving philosophic consciousness which dives deep into the mysticism of the reality and exposes analytically the principles and the forms involved. They are the products of thinking rather than seeing; of course, the sages are guided by their own spiritual experience in conformity with the Sruti and the teachings of their spiritual masters. In Saiva tradition the Sruti is called, stotra which is in the form of sacred hymns and the Smṛti is called sastra which is in the form of philosophic treatises. Both are equally authoritative. Truths supported by both are the most valuable.

Thus, in the view of the preceptors of Saiva Siddhanta, mantras the sacred hymns, are of primary importance. The Brahmanas and the Upanishads (including the Aranyakas) are only of secondary importance, for they are based on the mantras. The Brahmanas give the rules for ceremonial rites which when combined with the recital of the mantras will bring material benefits, or the purification of the heart; the Upanishads explain the philosophic ideology forming the basic consciousness of the mantras, and prescribe spiritual disciplines and practices which will lead to the highest value, the paramatma sreyas viz., the static as well as the dynamic identity (harmony) with the inner presence.

Also, it will be useful to note here that the Upanishads are a natural development from the Vedic mantras and the Brahmanas are primarily manuals of sadhanas rather than mere metaphysical speculations, as modern scholarship, following the Western thinking would make us believe. Nor are they the results of a revolt against the parent religion of the mantras and the Brahmanas.

Now let us turn to the Upanishadic portions which are reminiscent of the mantras in question. The spiritual practice prescribed in connection with the mystic content of the mantras is called DAHARAVIDYA. It is prescribed in a number of Upanishads. But we shall confine our attention to the relevant portions of two well-known upanishads, the Brhadaranyaka and the Chandogya.

Mantra 5, 4, 22 of the Brhadaranyaka says :

“That Great, birthless self, who is in the form of this intellect in the midst on the pranas, resides in the luminous space of the heart (hrdayakasa). He is the controller of

all, the Lord of all, the Super Head of all (sarvasya vashi, sarvasyesanah, sarvasyadhipatih.)

The Super sky (paramavyoman) of the Rg Veda is referred to here as the Hridayakasa. The adhyakshah is named Vasi (the same as Siva), Isanah and Adhipatih.

The word Atman in the Upanishadic text here means paramaatma (the Supreme Self), as per the Brahma-sutra, 1, 3, 43 which reads, "patyadi sabdebhyah" on account of the words like pati (lord) etc. Atman in the Text is Brahman, not jivatma.

The word Vasi means one having vasa, Sakti. In Vedic literature a number of terms, are used to indicate the immaterial consciousness—force, which is the quality as well as the nature of the Supreme Being. Among them are Vasa, akasa parama vyoman etc.

Now we shall consider the mantras, 8, 1, 1 and 8, 1, 3 of the Chandogya. They read :—

"Now in the city of Brahman (body), there is mansion in the shape of a small lotus ; in it is a small luminous space ; what is within it should be sought ; that indeed one should desire to understand." "As large indeed as is this (external) akasa, so large is that akasa in the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both the sun and moon, lightning and the stars. Whatever there is of him in this world and whatever not (both the manifested and the unmanifested) all that is contained in it."

Here the microcosm is equated to the macrocosm and the akasa is said to contain or include all things, manifested and unmanifested. So it is none other than the Supreme Being the all-pervasive and all-including Absolute. We may note that it is also called cidambaram, immaterial, conscious sky, in order to distinguish it from the elemental sky. Another point to be noted is that the luminous sky, while being immaterial and conscious, is the locus of the Lord

Now if we refer to the concept of the Supreme Being presented by Saiva Siddhanta, we can easily see how it agrees in every detail with what is expressed by the Rg Vedic mantras as well as the Upanishadic Texts.

The first and second sutras of Sivajnanabodham of Meykanda Devar, have their roots in the Rg-Vedic mantras discussed, and they evolve, shape and perfect the lofty and the most valuable concept of the Godhead entertained by the Vedic seers and sages, in conformity with the logical needs of a metaphysical system.

The sutras may be rendered as follows :

First Sutra : As the composite world, objectified as he, she and it, is subject to threefold change, it is an entity originated. Due to mala (spiritual dirt), it originates from where it was involved. The wise will conclude the Divinity that involves is the Divinity that originates.

S. cont Sutra : The Divinity of involution, being one with and yet different from the individual selves and impelling them, stands in inseparable identity with His

Will, so that the selves continually leave the world and come back as per twofold doing.

The concept of the Supreme Being presented by these sutras is both the Absolute of Philosophy to be realised and experienced and the God of religion, whom men can adore and worship. In relation to the universe, the Supreme Being is the all-absorbing and all-evolving efficient cause. The Supreme self has the dual aspect of Siva and Sakti, both immaterial. Siva is the Blissful aspect which is experienced by the released soul in its Divine consciousness. Sakti is the spiritual effulgence, the immaterial consciousness-force of the Supreme Being. The Supreme Being is in inseparable identity with this force and, through it, establishes connection with the souls and the material universe, and causes them to evolve, function and involve. This force is called parasakti (Supreme Power). It stands in relation to Siva, even as light or the attractive-field-Force does in relation to the sun. It is the quality, locus, organism, organ of knowledge and action, and the very nature of Sivam, the Supreme Bliss.

Eighth mantra of the sixth adhyaya of Svetasvatara-panishad may be compared here with advantage.

It says: He (Rudra-siva) does not do anything (as we do); nor has He any organ. No one is seen equal or superior to Him. His Supreme Power (parasya saktih) is heard (in the Vedas) to be of various kinds such as consciousness, strength and action which are inherent in him (svabhaviki jnanabala kriyaca). Thus it is seen that

the concept of Godhead presented by Sivajnana bodham is the same as presented by the Vedas and the Vedanta.

For a visual representation of this sublime concept one has only to pay a visit to Chidambaram in Tamil Nad and see the universal Hall of Gold (Porrpodu or porrsabhai) in the Siva-temple, which is specifically known as Koil the House of God. There, one needs no argument to know the true and full significance of the Rg Vedic expression, asyadyakshah parame vyoman (the Lord of this Universe in the Super Sky). The hall is called pundarika vidu (the house of the lotus-heart). The space within is referred to as Tiruchitrambalam, the sacred small open space. There, in the luminous small space, stands, the Supreme Lord of the Cosmic Dance. He is performing the fivefold gracious act on the material universe and sentient beings therein. With His Will-Power he effects origination, preservation and dissolution on the material universe as well as on the physical organism of the sentient beings. With respect to the sentient beings, He informs and impels them by identifying Himself with them through His parasakti, while yet being different from them even as the soul's consciousness—Force acts on the eye in its function of seeing. Thus He makes the souls grow spiritually, and ultimately by an act of grace lands them in the luminous space, the highest level of spiritual existence, where the soul has the dynamic and static identity with the Divine Presence both within and without.

The Divine Will is mentioned in the Upanishads by the terms satyakama (Eternal and true desire) and satyasankalpa (Eternal and true Will). This Will/Power

which is only a form of Grace is represented by Goddess Sivakami, the consort, who stands beside as the eternal witness of the dance.

Thus we see how our forefathers came face to face with the deepest mysteries of the universe and left behind them their highest thought on religio-philosophy not only in the classic language form but also in the visual form of religious symbols and daily practices. Incidentally it is also seen that it is only in Saiva-religious practice the ancient divine wisdom of the land is preserved in its pristine purity and grandeur. It is very aptly said by Sekkizhar³ that Saivam is the Fruit of the Vedas and by Umapati Sivam that Saiva-Siddhanta is the essence of the Upanishads. ⁴

3. Chandesa Nayanar Puranam, 9.

4. Sivapprakasam, 7.

28. St. Umapathi's classification of readers

Ancientness confers not merit on works;
Nor is flaw attached to works newly writ;
The discerning, when they examine gems
Covered by dirt, know that dirt belongs not
To gems; wise men supreme prize truth in works
And ignore expressions infelicitous.
The not so great will profit by new works
If they do contain hoary excellence.
If others praise they praise; if they dispraise
They too condemn: *these* are sure void of sense.

(From the metrical translation of Sivappirakaasam
(st. 12) by Sekkizhaar Adi-Podi T. N. R.)

Cf. "Readers may be divided into four classes:

1. Sponges, who absorb all they read, and return it nearly in the same state, only a little dirtied.
2. Sand-glasses, who retain nothing, and are content to get through a book for the sake of getting through the time.
- 3, Strain-bags, who retain merely the dregs of what they read.
4. Mogul diamonds, equally true and valuable, who profit by what they read, and enable others to profit by it also"

Quoted from the Mishna (Cap. Patrum, V, 15) by S. T. Coleridge in "Lectures on Shakespeare, Etc."

HALLOWED BE THE LIBERATING FEET OF
MEIKANDA DEVA

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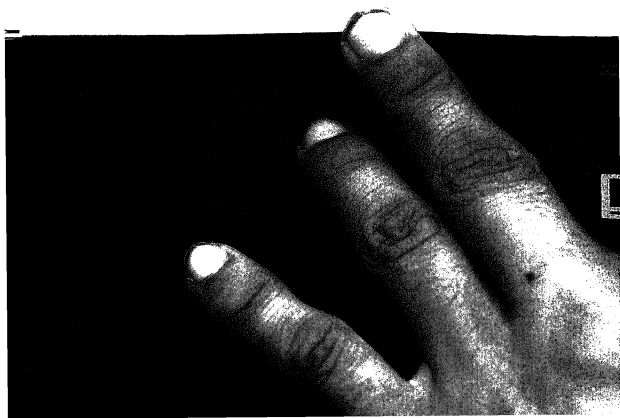
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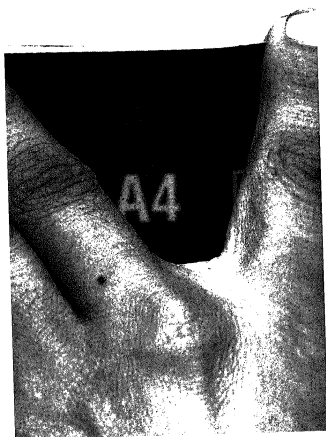
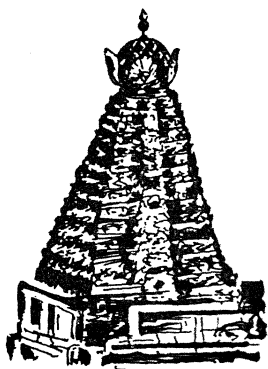
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